

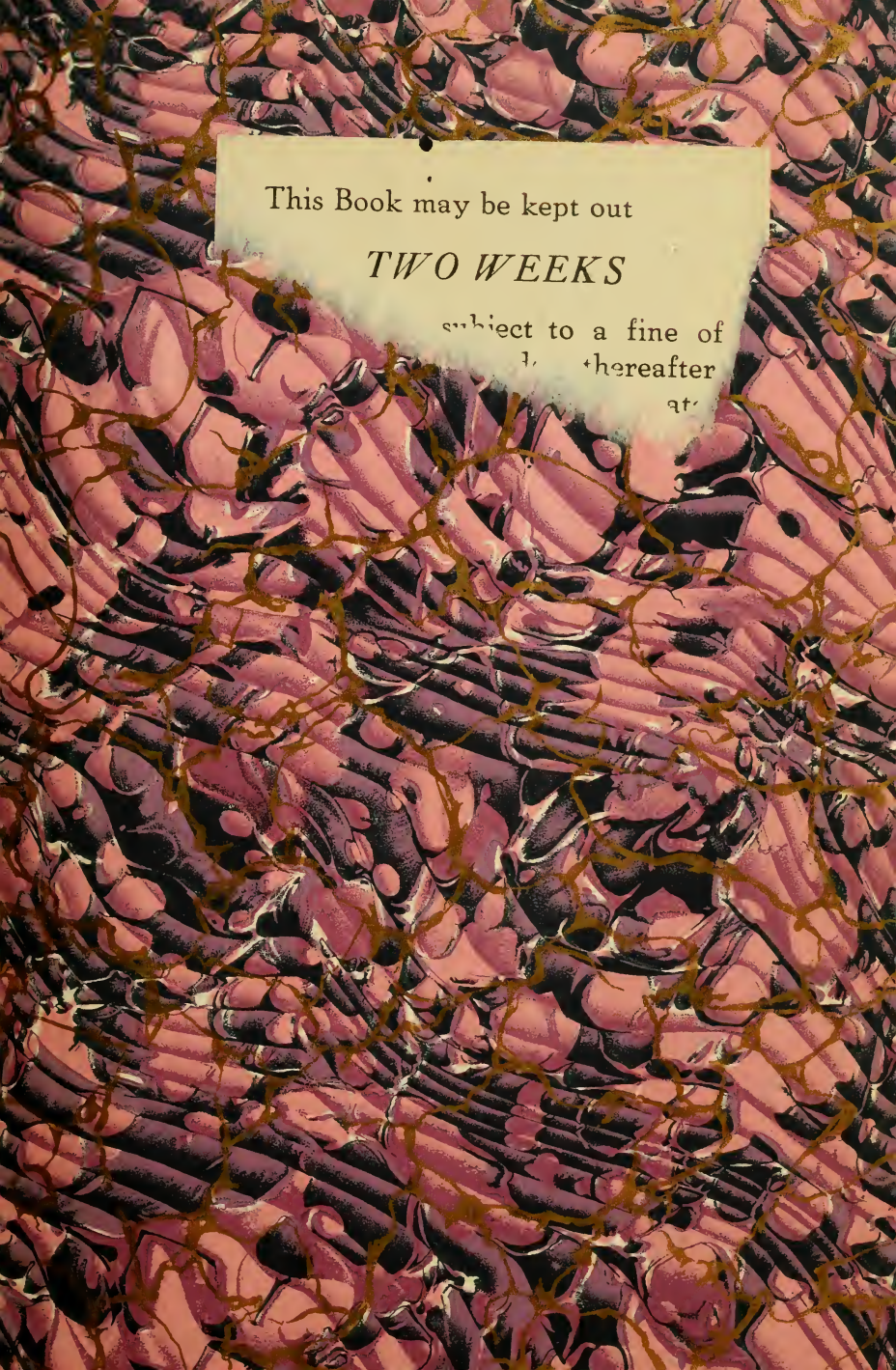
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PARENTS AND THEIR PROBLEMS

A SYSTEMATIC COURSE

BY A. GOLDEN FULTON, D.D.

Author of "The Golden Rule" and "The Golden Rule in the Bible"

ALL have a beauty and dignity of their own
while parents from their position to read and
in a GOLDEN FULTON DAY, this leaves a
volume has given a picture of which the
some families are entitled to the most famous, the
most words and the only afternoon reading.



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Chicago, Illinois

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NEW YORK

A GOLDEN AUTUMN DAY

Emile Van Marcke, 1827-1890, France



ATTLE have a beauty and dignity of their own quite separate from their usefulness to man, and in *A GOLDEN AUTUMN DAY*, this lover of animals has given us a poetic scene to which the cows contribute as naturally as the mossy farmhouses, the tinted woods and the misty afternoon sunshine.

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PARENTS AND THEIR PROBLEMS

A SYSTEMATIC COURSE
IN
CHILD NURTURE

EDITED BY

MARY HARMON WEEKS

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2

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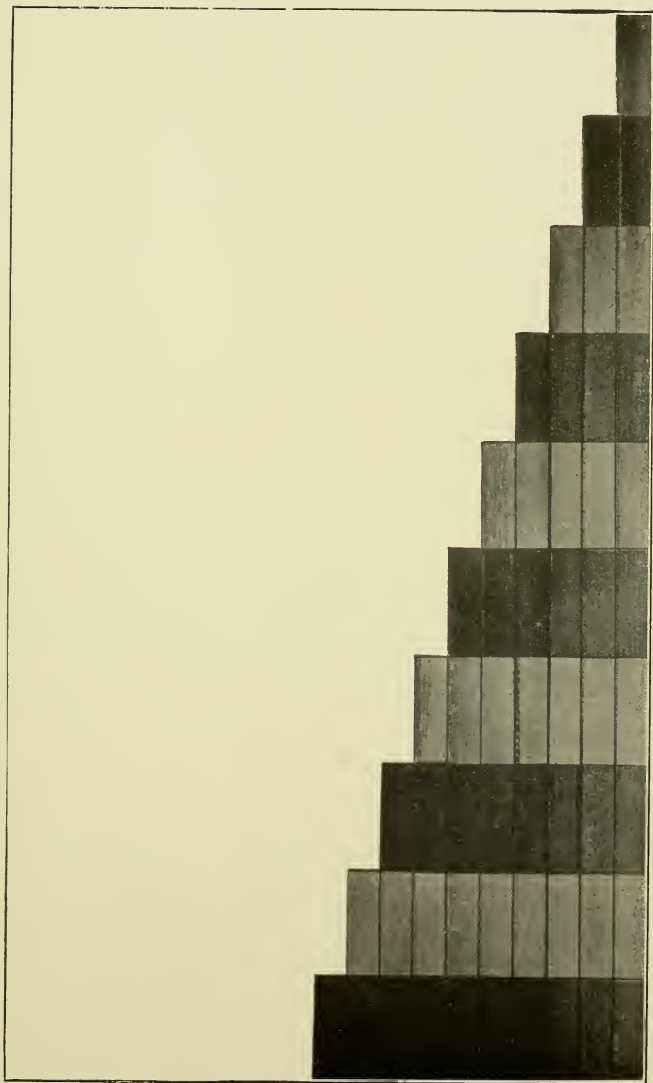
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BEFORE THE SCHOOL BOOKS



MONTESORI'S BROAD STAIR

From a Photograph. See Chapter I.

QUOTATIONS

"There must be a path from the manifestations of childhood towards the values of human life, and this path is the kindergarten program. Sometimes the path is very difficult; often we mistake the signs along the way, and unbelievers tell us that at best the trail is blind. One day this path will be an open road. In that day some of us will not forget that we took the path when it was Indian file, and the trail was blazed by Susan Blow."—*Fanniebelle Curtis*.

"The true kindergarten and the true university are the two types of educational institutions on which the uplifting of our entire educational system must depend."—*Nicholas Murray Butler*.

"The kindergarten, rightly understood, contains all the germs of modern education, as the acorn contains the oak. In promoting the kindergarten idea you are promoting the higher, broader, the more natural and more spiritual education. It seems to me to express the fundamental idea of true education. The child is not raw material to be made into something to suit the notion of the parent or the teacher; the child is a plant to be developed normally and naturally, that it may grow into that which is the divine ideal, an ideal to be discovered only by careful, kindly and sympathetic training of its spontaneous life."—*Lyman Abbott*.

"The best preparation parents can give their children for good school training is to make them acquainted with natural objects, especially with the sights and sounds of the country, and to send them to good and hygienic, as distinct from fashionable, kindergartens."—*G. S. Hall*.

"The kindergarten seeks to train children into good players, good workers, hearty enthusiasts, and unselfish co-operators in all human concerns. Therefore the university has a keen and happy appreciation of the kindergarten."—*Charles F. Thwing.*

"If boys are good for anything, the impulse to be doing something definite takes hold of them early, and the only way to keep a live boy in school or to make him good for anything after he leaves it is to be certain that some portion of his curriculum relates directly to some form of business activity outside. It is dangerous to attempt to educate a live boy with no reference to the vocational."—*E. Davenport.*

THE MONTESSORI METHOD FOR YOUNG CHILDREN*

JOSEPHINE TOZIER



HE most conspicuous of Maria Montessori's triumphs is that of teaching quite small children, without putting the smallest strain upon their faculties, first to write and then to read—for her method inverts the usual order in which these accomplishments are acquired. This end she achieved, as so many other great results have been reached, without foreseeing or aiming at it. To the children themselves it seemed that they had begun to write and read simply because they had "grown big enough." But, to render this comprehensible, we must enter a little more at large into Maria Montessori's principles and practice.

At the very root of her method lies what may be called the rediscovery of the ten fingers. Put on the track by Seguin, she realized that the sense of touch, the basis of all the other senses, was the great interpreter of vision and guide to accuracy of perception. It was at the same time the earliest developed of the faculties and the first to be dulled if left uncultivated. She found that the finger tips of young children are almost unbelievably sensitive, but that in the absence of careful training, they begin to lose their sensitiveness after the age of six. The first step

Rediscover-
ing the ten
fingers

*There are many lessons for parents in this paper, quite aside from the exposition of a method of teaching children.—EDITOR.

in her method then is to teach children to "see with their fingers," and thus to cultivate a delicately retentive muscular memory. Not only is this a desirable end in itself, but it has the further advantage of minimizing the strain placed by ordinary methods of education upon the eyes, and consequently upon the brain. By the cultivation of the sense of touch, reflex actions are set up in inferior nerve centers with which the brain has little or no concern. One of Maria Montessori's chief objections to some of the most popular kindergarten employments is that they involve a harmful effort of the organs most closely associated with the brain—the eyes.

No sooner has a child entered the school than the education of his sense of touch begins. He is taught to wash his hands carefully in cold water, with soap, and then to plunge them into warm clear water. In addition to this, the first and second fingers are plunged first into cold and then into warm water, and he is led to notice and to know the difference. The discrimination between *rough* and *smooth* comes next. This being an actual lesson, it shall be described fully, as it is the proper picture of the only form used in teaching in the Casa dei Bambini.

Learning the
difference
between
"rough" and
"smooth"

Two cards are put down in front of little Lucia, who has seated herself comfortably in a nice, broad little chair, in front of her chosen table. One of these cards has a surface of satin paper; the other is of the coarsest black sand board. The teacher, taking the child's hand in hers, passes the tips of its first and second fingers over the smooth card. She must be careful to draw them from left to right, for the sake of the muscular memory, which, if not carefully considered, might cause trouble some future day. The tiny fingers like the contact. They continue to move

along after the teacher has released them, and the child looks up, smiling. "Smooth," says the teacher, slowly, distinctly. If she adds one more word, even a term of endearment, she will transgress her duty, which forbids her to run the risk of confusing her pupil. To confuse is to tax the brain, and that is a cardinal sin.

If the little one continues to feel the card, the teacher repeats the word. But if the child's curiosity awakes, and it takes its fingers away and looks longingly toward the other card, then the two little fingers are passed gently over the sand board. "Rough," says the teacher. The child doesn't like that feeling; she very likely draws her fingers away; but will soon tentatively put them back again. "Rough," the teacher will again repeat.

Then the cards are taken and put down, side by side, for the child to look at them. "Give me the smooth," asks the teacher. The child remembers at once the nice card, and hands it to her.

"Give me the rough." That, too, will be handed her, with the air of importance which children can so deliciously and successfully assume.

The teacher smiles her thanks, and again the cards are placed on the table. "What is that?" she says, pointing to the satin card. "Smooth," replies the proud pupil. "And this?" The answer comes, "Rough."

It must not be supposed that the answer is invariably correct, especially when the question concerns more difficult objects, as they will later on in the course of education. But the rule for the teacher is that, should mistakes be made, and the two objects (for there are never more than two at a time) be confused one with the other, she must not correct

Children
correct their
own mistakes

the child, but leave it to consider quietly, while she goes off to some other duty, not to return until another day, unless the child demands her.

This abstinence from correction is explained as follows:

Why correct the child? If she does not succeed in associating the name with the object, the only way of making her succeed is to repeat at once the action of the sensorial stimulus, and the word to be associated with it; that is, to repeat the lesson. But the fact of the child having made the mistake implies that at that moment she is not disposed to the psychic association which you desire to provoke in her; hence it is best to choose another moment.

In Maria Montessori's view, all education worth having is auto-education. One of the difficulties experienced in the training of teachers is that of preventing them from rushing to the aid of a child who appears to be embarrassed and puzzled in one of his little employments. Their tendency is to say, "Poor little mite!" and help him out; thereby depriving the child at once of the joy and the education of overcoming an obstacle.

The policy of non-intervention applies, as a matter of course, no less to the moral than to the intellectual domain. Rewards and punishments are rigorously banished from the Houses of Childhood. The ideal of "discipline for liberty" is aimed at, and attained. The artificial rigidity and immobility of the ordinary school are entirely foreign to Maria Montessori's system. She even becomes sarcastic over the scientific desk and seat, carefully measured and fixed, of which modern educationists are so proud. It should not, in her view, be necessary to regulate the relation of seat to desk so as to avoid the danger

No naughty
children in
the "houses of
childhood"

of spinal curvature in the pupil. Her plan is to provide him with an easily movable and comfortable little chair, and never to keep him in one position long enough to feel even a temporary stiffness. The child, in her conception, ought to be free, within the limits imposed, not by scholastic convention, but by social amenity; that is to say, he must not use his freedom to hurt or incommode others. He must be taught to distinguish between good and evil, but not, as in the conventional discipline, to confound good with immobility and evil with activity. As a matter of fact, discipline presents little or no difficulty in the Houses of Childhood.

"We have sometimes," says Maria Montessori, "had to do with children who disturbed the others and were deaf to our admonitions. First we would have them specially observed by the doctor; but often they were found to be quite normal. We would then place a little table in the corner of the room, and seat the child at it, with his face to the others, giving him whatever he wanted to play with. This isolation would almost always succeed in calming the child; the sight of his companions would be a most efficacious object lesson in behavior. Moreover, the isolated child would be the object of special care, as though he were ill. I myself, on entering, would first go straight to him, caressing him like an infant, and would then turn to the others and interest myself in their work, as though they had been men. I do not know what happened in their souls, but certain it is that the 'conversion' of the isolated children was always definite and deep. They took a pride in knowing how to work and to behave with dignity, and, for the most part, they preserved a tender affection for the mistress and for me."

Such methods might prove dangerous in clumsy hands; but Maria Montessori is no less successful in educating teachers than in educating children. It was, of course, difficult at first to get them to understand her principles.

"What!" they would cry. "No corrections! No rewards! No punishments! Only individual influence! Why, we shall have anarchy, with our small spoiled babies doing what they like, not what we want them to."

But the founder of the schools held her ground firmly; and the experience of three years or more shows that there is no anarchy, no disorder, in the Houses of Childhood. The teachers have learned the great lesson that tranquil nerves in authority beget tranquil nerves in subjection. They are women of broad mind, quick sympathy, and practical common sense, fully understanding the important difference between patience and indolent acquiescence. They know how to turn the current of discipline in the right direction, and to make the little ones understand, without reproof, the difference between good and evil. The bambini are so perfectly under control that they can be swayed by a gesture, as an orchestra is swayed by the baton of the conductor. When I said to Maria Montessori, "How do you manage to keep them so quiet and good?" she replied: "Because they are all doing what they like to do. Ecco!"

Children of
three learn
to tie bow
knots and to
fasten buttons
and clasps

Let us now return to little Lucia, who has just mastered the difference between rough and smooth. Proud of her new accomplishment, she tries to attract the attention of a chubby little boy sitting at the next table, employed in fastening together two strips of cloth, attached to the opposite sides of a

light embroidery-frame, by tying them with bows of ribbon. He has been working unremittingly at these bows for some days, the teacher says; and, though he is only three years old, he has come to tie them so creditably that I, watching, could almost blush with shame to think of the hard knots that were all I could tie at the age of seven. When little Lucia holds up her cards, stroking them and saying "rough" and "smooth," he looks up indifferently, nods, and goes calmly on with his self-imposed labor.

Absorbed little Lorenzo is not the only one whose small fingers are learning cunning. Across the room can be seen several other embroidery-frames in the hands of children of various ages. From these frames hang strips of leather and strips of cloth. The strips of leather are provided with buttons and loops, and are to be fastened together with a button hook. This toy is eagerly chosen, and always has claimants waiting in line for its use. There are other strips to be fastened together with corset lacings, or with the silk laces of bodices; others are for hooks and eyes, large and small. Again, we have buttons on cloth and buttons of pearl on linen; we have clasps and other sorts of fastening contrivances. These toys are a continual source of entertainment to the boys no less than to the girls; and they are of such practical use that the mothers come to say, exploding in the Italian manner, that little Nunzia or tiny Umberto now not only needs no help in dressing, but desires to assist in dressing the whole family.

Finding that Lorenzo cannot be distracted from his pink bows, Lucia strokes her cards, says, "smooth" and "rough" over and over to herself, and then, tiring of this occupation, rises and toddles over independently to join a small class that is having a

Spelling
taught by
articulation
exercises

short exercise in articulation. It is by these careful lessons in articulation that the children are able, later on, to write common words easily, without ever having possessed a conventional spelling-book. It may be argued that Italian, as a practically phonetic language, can be written with facility by the simple exercise of a cultivated ear; but, at the English Ambassador's, pupils taught in the same way write all the names and words of ordinary use quite correctly.

Recognizing
a circle or a
square by the
way it feels

A small boy of the mature age of four, who has been sitting plunged in either sleep or meditation, now starts up from his chair, and wanders across to his directress for advice. He wants something to amuse him. She takes him to the cupboard, throws in a timely suggestion, and he strolls back to his table with a smile. He has chosen half a dozen or more thin square tablets of wood and a strip of navy blue cloth. I stand behind him to see what he is going to do, but he does not notice my presence; he has more important business on hand. He begins by spreading down the cloth, then he puts his blocks on it in two rows. They are of highly varnished wood, light blue, with geometric figures of navy blue in the center; there is a triangle, a circle, a rectangle, an oval, a square, an octagon. The teacher, who has followed him, stands on the other side of the table. She runs two of her fingers around one of the edges of the triangle. "Touch it, so," she says. He promptly and delightedly imitates her. She then pulls all the figures out of their light blue frames by means of a brass button in the center of each, mixes them up on the table, and tells him to call her when he has them all in place again. The dark blue baize shows through the empty frame, so that it appears as if the figures had only sunk down half an inch.

While he continues to stare at the array, off goes the teacher.

"Is she not going to show him how to begin?"

"An axiom of our practical pedagogy is to aid the child only to be independent," smiles Maria Montessori. "He does not wish help."

Nor does he seem to be troubled. He stares awhile at his array of blocks; yet his eye does not grow quite sure, for he carefully selects an oval from the mixed up pile and tries to put it in a circle. It won't go. Then, quick as a flash, as if subconsciously rather than designedly, he runs his little forefinger around the rim of the figure, and then around the edge of the empty space left in the light blue frames of both the oval and the circle. He discovers his mistake at once; puts the figure into its place, and leans back a moment in his chair to enjoy his own cleverness before beginning with another. He finally gets them all into their proper frames, and instantly pulls them out again, to do it quicker and better next time.

These blocks with the geometric insets are among the most valuable stimuli in the Casa dei Bambini. The vision and the touch become, by their use, accustomed to a great variety of shapes. It will be noted, too, that the child apprehends the forms synthetically, as given entities, and is not taught to recognize them by aid of even the simplest geometric analysis. This is a point on which Maria Montessori lays particular stress.

It would take too long to describe all or one half of the educative games in use in the Houses of Childhood. It is worth noting that Maria Montessori insists strongly on the advantage of having a garden attached to each school, where the children can observe and foster the growth of plants, and where they can be entrusted with the care of animals.

Wherever it is at all possible, the apparatus used in the Houses of Childhood enables, or rather compels, the child to correct his own errors—to see at a glance whether his work “comes out” right or wrong. Maria Montessori also emphasizes the advantage of isolating the senses for the purpose of training. Education of the hearing, for example, may best be prosecuted not only in a silent, but in a dark room. Indeed, for training each of the senses other than vision, it is often advisable to blindfold a child. The senses of smell and of taste she finds to be but little developed in childhood, and lays no great stress on their training. The sense of hearing can be and ought to be trained; but she finds that while all children are sensitive to rhythm, only the gifted few have a keen perception of tone.

Some of the exercises of the sense of touch have already been described. The art of “seeing without eyes” is carried to such a pitch that blindfolded children can discriminate very fine gradations of texture in stuffs, papers, etc. The sense of weight, too, and the “stereognostic sense,” or power of distinguishing solid forms by touch, are carefully cultivated, so that the children can tell a grain of millet from a grain of rice, and can distinguish one coin from another, though the differences between them may be very slight. All these discriminations are practiced in the form of games, the other children sitting round in eager expectancy as to whether their blindfolded comrade will guess right or wrong.

For the education of the sense of sight, the apparatus is somewhat more elaborate. There is, first, a series of games destined to train the vision in distinguishing dimensions. For instance (taking only those easiest to describe), the distinction between

Pupils able to distinguish blindfold between a grain of millet and a grain of rice

thick and thin is illustrated by a series of ten quadrangular prisms of equal length and regularly diminishing thickness, which the child has to range in their proper order, so that they form a regularly ascending stair. The distinction between long and short is illustrated by ten square rods of equal thickness, the longest of one meter, and the rest diminishing by a decimeter apiece. The decimeters are colored alternately red and blue, so that when they are laid side by side in order, the colors form transverse stripes each a decimeter wide. Similarly, the distinction between high and low is illustrated by a series of gradually diminishing blocks, and the distinction between large and small by a series of cubes with which the child has to erect a pyramid or spire.

The discrimination of colors is carried to a high pitch by such games as the following: Colored silk of graduated shades is wound around card bobbins. There are eight fundamental colors and eight shades of each color—making sixty-four bobbins in all. Eight children sit around a table, and each chooses the name of a color. The sixty-four bobbins are then all thrown down in a mixed pile in the center, and the oldest child deals—that is to say, he picks out from the central heap the color demanded by each of his companions. If he makes a mistake, the deal passes to the next child on the right. When all the colors have been distributed, each child ranges his eight bobbins according to the graduation of shades, and he who has first done this correctly deals in the next game. Many other sports of a like nature educate the color sense so perfectly that children, being shown a particular shade even of so elusive a color as gray, will cross the room and pick out the exact shade from a heap on a distant table.

The "game of
silence"

One of Maria Montessori's most curious and valuable discoveries is the educative value of silence. One day she happened to meet outside the schoolroom a mother with an infant four months old, swaddled after the Italian fashion. She carried the little mortal into the schoolroom, and held it up to the children, half jestingly, as a model of placidity, immobility and noiselessness. As she enlarged on these characteristics, the imitative instinct of the children asserted itself, and they all fell to rivaling the baby in absolute immobility. The effect was marvelous; and ever since that day the "game of silence" has been one of the most popular in all the schools.

The children, when the game is to be played, choose their seats. The teacher then goes quietly from one window to another, drawing the shutters together, until twilight reigns in the room. Some of the little ones always cover their faces with their hands. Others continue to wriggle and to move in their places until the whole room is nearly dark, and the teacher has retired to an open doorway leading into the vestibule. Then, like a coop full of young chickens going to rest, even the most uneasy ones gradually quiet down, and become expectant and serious, to await the ever-renewed mystery. When perfect silence has stolen over the assembly, so perfect that the ticking of a miniature clock in the room can be distinctly heard, the teacher calls a name, in a faint whisper: "Giovanni." Giovanni rises as quietly as he can from his little chair, and tiptoes out of the room into the vestibule. Woe to him if his small shoes creak! He must feel himself the object of some very black looks, for every one is trying to hear the name "Lucia," which is being murmured by the teacher. Lucia is more quiet in her movements

than Giovanni. "Giuseppe," the teacher next softly calls, and a funny little boy silently joins the others in the hall. She continues to call in a mysterious whisper, until a dozen bambini have stolen out noiselessly and solemnly. Then the game is over. Nothing that savors of prolonged mental tax is permitted to be continued for any length of time in the Houses of Childhood. Those who have remained in their places will get the chance to show how stealthily they can leave the room the next time the game of silence is played.

When the game is ended, the shutters are opened and the schoolroom again flooded with sunshine. The little tongues begin to wag again. But this game has calmed all excessive excitability and restored placidity and tranquillity. Sometimes they ask for it twice in a day. When one considers that the children of these schools belong to the most noise-loving nation in Europe, the success of this game is a greater triumph than the reading and writing.

Though it be only the inevitable outgrowth of her method, there can be no doubt that the teaching of young children to write, without the slightest strain or effort, is the most striking and impressive of Maria Montessori's achievements.

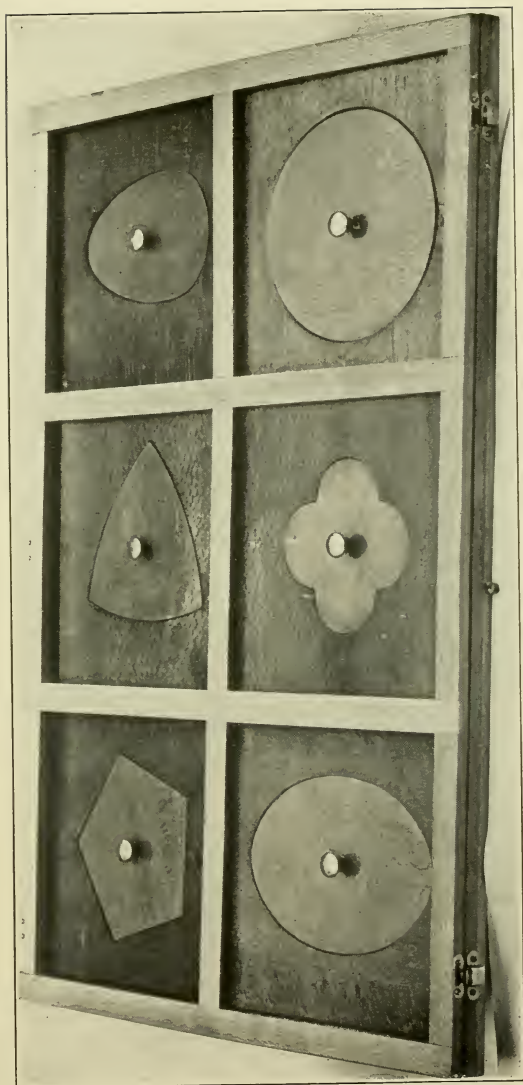
It was during the vacation of July, 1907, after the school had been opened for six months, that Maria Montessori was first induced to consider the instruction of children in writing and reading. She confesses to having been strongly prejudiced against the idea of putting such a strain upon the immature brains of children under seven. The first request came from the children themselves. Some of the more ambitious young aspirants to the higher learning arduously drew an "O" on the blackboard several

The mothers
beg Maria
Montessori to
teach their
children to
write

times to convince her of their capacity. Then some of the mothers came to the directress in charge to say that as their children learned everything at the Casa dei Bambini without fatigue, they could not understand why she should refuse to let them read and write; in the elementary schools it would not be half so easy: "Little Guido, aged nine, at the public school, cried all the evening, whenever he had been forced to write that day." Maria Montessori, pursued by these persistent parents, at last wavered in her determination. The mothers even managed to make her feel as if she were neglecting a duty.

She demonstrates the utter irrationality of the ordinary method of making the child spend weeks and months laboriously drawing oblique lines, and then tagging a curve to a line, a line to a curve, and so forth. To teach a child writing through an analysis of its elements is, in her view, as absurd as it would be to teach a child grammar before allowing it to speak. Pot-hooks and hangers are the grammar of writing—an *ex post facto* analysis wholly unnecessary to the practice of the art. And, whereas a certain knowledge of grammar is necessary to one who would speak or write correctly, the grammar of writing is of no use whatever to those who have, synthetically, learned to write.

The apparatus that Maria Montessori had used in training feeble-minded pupils to write was both expensive and in some ways unpractical. She had begun with letters elaborately carved in wood. Then she had devised colored letters pasted on pasteboard, which she taught her pupils to trace, first with the forefinger, then with the first two fingers, and finally with a little stick, to teach the motion of the pen. Although she succeeded in teaching some of these



MONTESORI'S INSETS

From a Photograph. See Chapter I.

pupils with no more difficulty than was to be expected, there were many who were unable to follow the form of the letter without a control; and, for the same reason, these colored letters would not have answered for the auto-education of normal children, there being no means of self correction for the finger, or of keeping it from slipping off the painted letter if the eye became inattentive.

She had labored at one scheme after another, without being satisfied with any of them. At last, one day, while she was absently superintending a first exercise with the cards used in discerning rough from smooth, the question solved itself in a flash of inspiration. That very evening, as soon as the children were dismissed, she, with her teachers, set to work to fabricate writing letters of large size and of coarse black sandpaper, which they pasted on very smooth, square, white cards. The letters were upright, in the clear round script now popular, and each letter was finished with a little tail to join it to the next letter. These cards, being very cheap, could be made in the great quantity needed. They were afterwards supplemented by numerous letters cut out of paper, for laying on a table when the children tried to make words. The vowels were of pink and the consonants all of blue. A little strip of white cardboard pasted at the back of each of the letters, precisely at the point where a guiding line would be drawn on writing paper, enabled the little ones to correct themselves if, for instance, they were tempted to put the bottom of a *g* on a level with the base of an *o*.

The tablets with removable insets of geometric figures (mentioned earlier in this article) supplied the control and security with the pencil which Maria

Montessori had found so difficult to teach her deficient pupils. All children love to scribble, and she determined to turn this passion to good account. She placed paper under one of the tablets, and, having removed the inset of a dark blue triangle or oval from its light blue frame, she showed the children how to fill in the figure by means of a dark blue crayon. The result was most gratifying. The children flattered themselves that they had made wonderful circles, ovals and triangles. At first shadings were very irregular and uneven, but the eyes that had learned to *see* soon corrected the pencils, and the dark blue became smooth and even. When a pupil can fill in the figure properly under the control of the frame, he graduates to coloring figures that have only a pencil outline. Many can now fill in such an outline without once letting their crayons slip beyond the pencil mark. This means full mastery over pencil or pen, and an ability to write without cramping the fingers.

Making
words with
cardboard
letters

The children choose the letters they wish to learn. "I" and "o" are the most popular with beginners. When a child brings to the teacher the letter which he takes out of the box, he receives its duplicate in black sandpaper on a white card. The little one's finger is then drawn over the letter, from starting point to finish, while the teacher says, "Touch it." The name of the letter is then repeated, distinctly and slowly. The child is encouraged to look well at the letters. Then the lesson pursues its usual course. "Give me 'i,'" asks the teacher; then "Give me 'o.'" Then she asks the name first of one of them, then of the other. That finishes the matter. They are not taught any of the capital letters until they have mastered the small ones, nor do they learn let-

ters according to their regular succession in the alphabet. It is extremely entertaining to watch one of the little ones pick the letters out of the box. The child will peer into the various compartments, and its little lips can be seen to move as it tries to hear with its inward ear the name of the letter desired. They have been pushed far on their way to divining by the exercise and articulation. Maria Montessori told me of a comical little chap of four whom she one day watched running up and down at play on the terrace. All the time he ran he was moving his finger in the air, while he half sang and half whispered: "To make 'Zaira,' you must have 'Z-a-i-r-a.'" After a few minutes he went to the box lying on the chair and picked out the letters correctly, immediately afterward lying down to spread them side by side on the pavement of the terrace.

Although the pen fingers of the children are trained by filling in the geometric outlines, and though not only their eyes but their muscles have become accustomed to some, at least, of the forms of the letters, the children do not yet know that they can write. They have, in fact, learned to write without writing. Even to Maria Montessori herself, the complete success of her experiment came at first as a surprise. The page in which she describes the first fulfillment of her dream is likely to become a locus classicus in the history of education:

"It was a day in December, an Italian day of winter sunshine. I was on the terrace roof, and the children were playing about or standing near me. I was sitting beside a chimney which rose about the tile pavement, when it occurred to me to say to a little boy of five, who was standing by, 'Draw this chimney.' And I handed him a piece of chalk. He

Writing
without a
single lesson
in actual
writing

threw himself at once on the ground, and began to draw the chimney quite recognizably; wherefore, as was my practice, I praised him warmly.

"The little fellow looked up at me, smiled, was evidently on the point of bursting into some ebullition of delight, and then cried, 'Scrivo! Io scrivo' ('I can write! I am writing!') Lying on the ground, he wrote on the pavement 'mano' (hand), then with new enthusiasm, he wrote 'camino' (chimney); and, as he wrote, he continued to call out, 'I am writing!' so that the other children came running to see the sight, and surrounded him, staring in astonishment. Then two or three of them, trembling with excitement, said to me: 'Please! please! a piece of chalk! I want to write, too!' and, in fact, they set to work to write various words: 'Mamma,' 'mano,' 'gino,' 'camino,' 'ada.'

"Not one of them had ever had in his hands a piece of chalk or a writing instrument (except, of course, the crayon for shading the geometrical figures); it was the first time they had written; and they formed an entire word, as, when they first spoke, they pronounced an entire word.

"Thus did we go through the moving experience of the first development of graphic language in our children. During those first days we were filled with almost violent emotions, because we seemed to be living in a dream or witnessing a miracle.

"A veritable frenzy of writing took possession of our school. Each child flattered itself that it had detected within itself an especial gift of nature—a talent. Not being able to adjust in their little minds the connection between the preparations and the act, they were possessed with the amusing illusion that, having now grown to the proper size, they knew how

A frenzy of
writing takes
possession of
the school

to write—just as they had when the strength came to them, been able to walk and to talk. This conviction shows clearly how little strain is put upon the tender brain by the preparatory work.”

So great was the delight evinced, during the first few days, in this newly discovered ability, that the mothers came to report how, in order to save their floors, and even the crusts of their loaves, from inscriptions in chalk, they had been forced to give their little ones paper and pencil; and the children, delighted and proud, not only wrote all evening, but took these treasures with them to bed, in order to begin again at daylight.

How essential is the part played by the tactile sense the following little example will show. On my first visit to one of the schools, while I was listening to an exercise in articulation, one of the older girls came up mysteriously to Maria Montessori, who was sitting beside me, and whispered some question. The directress turned away from me, and whispered two words that I did not distinguish. I noticed that she spoke slowly and carefully and repeated one word three times. Away skipped the little inquirer, making some motions in the air as she ran toward the box of letter cards on the table. She selected two, and hurried to the blackboard, which she could not reach comfortably without mounting on a chair. Then she wrote, “A greeting to Giuseppina Tozier,” without mistaking a letter of the name. She only paused a moment to pass her finger over the two cards she held in her hand, on which were the capital letters G and T, in sandpaper. As the capitals are learned last, she was less familiar with them than with the small letters, and required to refresh her memory by touching them.

Children of
four learn to
write in six
weeks

The usual interval between the first preparation and the accomplishment of writing is, in children of four years, a month and a half; in children of five years the period is shorter, usually only a month; and one of the little ones learned to write, with all the letters of the alphabet, in twenty days. After either a month or six weeks, according to age, the average child writes all the simple words he pleases, and usually begins to write with ink. After three months most of them write well, and those who have been writing for six months are equal in their calligraphy to children of the third elementary class in the public schools. In fact, writing is the easiest and most graceful conquest of the bambini.

The transition from writing to reading is not so immediate as one might imagine. A child, no doubt, can always repeat a word that he has written but, as Maria Montessori points out, this cannot properly be called reading. He is merely retranslating from symbols into sounds, as, in writing, he has translated from sounds into symbols. He already knows the word, which he has mentally repeated many times in the act of writing it. Reading, on the other hand, is the art of extracting a previously unknown idea from the written or printed symbols.

When a child composes a word with movable letters, or when he writes it, he has ample time to think and choose; whereas reading means instantaneously or very quickly interpreting the letters chosen and arranged by some one else. Writing, by the Montessori method, immensely facilitates the acquisition of reading—but it is not the same thing, nor are the two powers simultaneously acquired.

The game of
learning to
read

In teaching to read, Maria Montessori banishes the traditional syllabary—the “a, b, ab, b, a, ba,” of

our childhood. What she does is to write in clear, cursive script, upon pieces of cardboard, numbers of words already well known to the children—for the most part, names of familiar objects. Whenever it is possible, the word, when once deciphered, is placed beside the object itself. And this is generally possible, for the Houses of Childhood possess most of the common objects of daily life, if not in full size, at any rate in the form of toys. No distinction is made between easy and difficult words. All words in rationally spelled Italian are equally easy to any one who knows (as the children do) the values of the individual letters; though the inexperienced eye, of course, needs longer time to decipher a long word than a short one. Very soon the children are able to take part in a reading game, thus conceived: All the most attractive toys of the school are displayed on the table; the name of each is written on a piece of paper, and a folded paper placed in a bag; each child draws a paper and opens it, without allowing any one else to see, and then if he can clearly and correctly pronounce the word written on it the scrap of paper becomes, as it were, a coin entitling him for the rest of the day to the toy inscribed on it. The success of this game surprised the inventor's expectation, for it was found that the children declined to play with the toys, and preferred to go on drawing from the bag and reading the words!

The progress from single words to short phrases is effected by means of the indispensable blackboard. The teacher writes on it brief questions, which the children answer, or orders which they execute—thus carrying on a sort of conversation, on one side in writing, on the other side in speech or action. For longer phrases an extension of the same method is

employed. A number of different commands are written out on paper and distributed among the children—commands of this nature: "Ask three of your companions who sing best to advance into the middle of the room; range them in a row and sing with them any pretty song you choose." These papers the children take to their places, and con them in dead silence. Then the teacher asks, "Do you understand?" and when all have answered "Yes," the word is given "Then go"; whereupon the room, hitherto breathlessly still, is instantly changed into a scene of joyous bustle and activity.

This brief account leaves wholly untouched many of the most interesting and significant aspects of Maria Montessori's work—for instance, her dealing with numbers, her "first steps toward arithmetic." Especially is it impossible, within any reasonable limits, to convey an adequate idea of the solid and consistent philosophic basis on which her ideas and her methods rest. The application of her ideas to education beyond the infantile stage yet remains to be made. For the present, she has more than enough to do in recruiting a corps "of teachers, of disciples, of missionaries." There can be little doubt that when this is done the influence of her ideas will spread far beyond Rome and Italy, to "regions Cæsar never knew." It may not be long before, in her own words, "the figure of the old schoolmistress, who labors to preserve the discipline of immobility, and wears out her lungs in a shrill and continuous flow of talk, shall have disappeared. For the mistress, will be substituted a didactic apparatus which itself controls errors and places the child on the path of auto-education. The function of the mistress will then be simply to direct, *patiently* and *silently*, the spontaneous efforts of the children."

It was through an American, the Marchesa Ranieri di Sorbello, that the author of this article first heard of this precious boon to little children and saw in the nursery of her palazzo two sturdy little sons who by its help had made a leap on the road of education several years in advance of their age. Without realizing that they had as yet done anything more than play these two boys, the youngest of whom is only three and a half, can read and write both in English and in Italian.—[*This is one of the three excellent popular articles which appeared in McClure's Magazine in May and December, 1911, and January, 1912. They should be read by all parents of young children. For further discussions of this much talked of method, see Volume III and the bibliography at the close of this section.*—ED.]

DISCIPLINE: THE PARENTAL STANDPOINT

A. A. BERLE, A. M., D. D.

Author of "The School in the Home"



ONE of the most difficult questions which confronts our generation is that of discipline. What makes it specially difficult is that we live in a period of changing standards when there is little unity of interest on the part of people of the same community, or even the same status in life, as to what constitutes a just program of discipline. The variations of opinion range all the way from the extremest forms of control, amounting almost to parental tyranny, to the extremest form of liberty, amounting to absolute license.

This has been brought about by the changing standards of the age with reference to many other things than the relations of parents and children. We are in exactly the same state, as to the question of education, of church-going, of amusement, and many other things beside. All standards are in a state of flux. The result is that whenever the subject is discussed we get simply a single opinion, which is itself the experience of one man or woman, which may or may not be a reasonable point of approach for parents in dealing with this subject.

Under the very best conditions the subject is complicated by the previous history of the parents themselves. If a man has had an unusually wise and capable mother or father, who allowed a wide lati-

tude of behavior, he is likely to think that the same things may be done with his own children who face a civilization a generation older, and with widely different ideas from those which prevailed in his own time. The outcome is often disastrous to a child thus reared.

On the other hand, if he has had a severe father or mother or both, he is likely to cherish resentment against their rule, and resolve that his own children shall not have the same kind of a childhood as that which he recalls with such bitterness. The result is that he, too, gives his children the widest liberty, and thus you have two men approaching the problem from opposite poles doing exactly the same thing—allowing absolute uncontrolled liberty to children, the one because he had it himself, and the other because he did not.

Sometimes it works around the other way. A man has found that though he was held to a strict régime in childhood that was unpleasant, nevertheless it gave him self-control and self-restraint, which he has found valuable assets in life. He therefore concludes that the same rule will be good for his own children, and adopts the same ideals, forgetting that a generation has passed. This is a very common reaction, and one hears people frequently say that they must hold their children to strict rules because they were strictly held down themselves.

Then again, you have the man who was, so to speak, loosely brought up—finding in his mature years what he has lost in life by the absence of decisive and effective elements of self-government, therefore concludes that he must be more strict with his own children, and so goes in for a hard and fast program of discipline. And thus once more you have

men, starting at opposite ends and for exactly opposite reasons, doing the same things.

All this of course relates to that class of people who think about the subject at all. These are a relatively small number of the whole, for the vast majority of American parents do not think connectedly on the subject at all, but simply dump it into the schools, and say to the public authorities, "Here is the child; do what you please with him." Everybody knows the result. There is no nation whose children are so lawless as ours. This is not because we do not wish our children well, or have not as deep and abiding an affection for them as parents of other nations. But we simply dismiss the problem as long as we can, and shift it on other people.

For this neglect of rational dealing with the subject we have paid and are paying a fearful price. We pay it in happiness, we pay it in peace of mind, we pay it in inefficient persons, and we pay it in the sad record of criminal courts. There is no half-way house in this matter. We must either take up the subject and deal with it, or continue to pay a fearful toll for the neglect. One of the commonest arguments for universal military training is that it will give young men a discipline and a habit of obedience which by common consent does not now prevail in American homes.

Then again there is abroad in this land a happy-go-lucky spirit which is falsely called optimism, which hopes that everything will come out all right in the end. Of course, this may happen, and the wonder is that it does happen so often. But I have had students say to me hundreds of times that they felt that their parents had made a great mistake with them in not having a plan—any plan which is ad-

hered to with consistency and steadiness being better than no plan at all.

Nothing in this world takes care of itself. And it is a curious superstition that imagines that you can leave untouched the moral foundations of character and the question of authority and make a rounded, well-formed personality. All these people really mean by this is that somebody else is going to do it—and the private schools in the land are full of young people who have been sent thither, not for educational, but for correctional, purposes! The parents found too late that they could do nothing with them, hence they were packed off to some school to be made livable human beings.

I have thousands of letters on this subject, and in all of them there is one constant note—perplexity as to what they are really to aim at. They ask, “What shall I do?” but the very asking of this question shows that they have not reached the primary stage of the problem. What you are going to “do” depends entirely upon two antecedent questions, namely, “What do you want to achieve?” and “What you are yourself?” In other words, as with every other problem, you have to know where you are going before you start. You cannot just start off “doing” things! You need to have pretty clear ideas as to where you expect to land. If you have no clear ideas on this subject, you will simply flounder and it will be a hit-or-miss game to the end of the chapter.

There are really two ends of this matter to be considered and these are, respectively, the standpoint of the parent and the standpoint of the child. They need to be examined separately and thought through before any substantial headway can be made in the direction of a rational program. And this chapter proposes to deal with the parental standpoint only.

You must begin by asking yourself what kind of a person you are yourself. If you answer me that this is a difficult thing to do, my reply is simple. Try to get a life insurance policy and you will answer questions enough to give you a very fair line on your physical inheritance and probabilities. That will tell you very clearly what kind of a person you are physically. Try to borrow money at the bank, and you will get a very fair line on yourself financially—what your credit is worth, your reputation for promptness in payment, your habits in life, your standing in the community, and a thousand other things. I used to handle the reports of a credit agency, and it was very interesting to me to see the estimates made upon people when it came to the question of buying goods or borrowing money.

You want to know what kind of a person you are mentally. Well, you have graduated at some school perhaps, or college, and while these things do not show everything, they at least show what you have had contact with intellectually. You only need to pass in review your social habits, the kind of people you meet, the kind of amusements you attend, to get a very fair line on yourself. Where the interest of others is concerned in these matters, they will do it for you and do it very thoroughly. It ought to be possible where your children are concerned to do it fairly for yourself, but you can get all the help you want from your neighbors!

Now the question arises, "Is that the kind of person you want your son to be?" Would you be satisfied to have him just like yourself? Would you wish him at your age, and with your opportunities, to have your interests and your tastes? If you can answer that question honestly you have made sub-

stantial progress. Most people would say in a very decided manner that they hoped that the children would be better, have better tastes, have higher aims, would make fewer failures, and avoid temptations with greater certainty, and emerge into maturity with a finer fund of ideals and ambitions. Well, then, the program must be framed with that in view. It does not take a very wise man to tell you that if you want a finer type for your child, you must make a finer one for yourself. So that genuine discipline for the child, and a real program that is worth while, begins with self-discipline on the part of parents.

But how many parents ever think of that—self-discipline as a part of the training of the child? And yet this is a very large part of the whole matter. In the education of our children we had often to think whether we would take the evening for ourselves or keep it for the children. That decision has to be made very frequently. I think it no mistake to say that most parents regard this matter as one in which they are simply autocrats to issue orders, and children as slaves to obey, or if not so final as that, as superiors to issue requests, and the children as inferiors to comply. But both positions are absolutely wrong.

It is far from my thought that the stupid, and to me utterly subversive, doctrine that we shall do nothing that we are not willing our children shall do shall be made your rule of life. Presumably maturity can venture on many paths where childhood cannot follow. When a child says, "But, father, you do it," it shows that the child has already a totally mistaken idea of the relation which it holds to the father. No well-bred child makes such a speech! If the parent has to offer an extended explanation

for every movement he makes to every child, he is the slave of the children, not their guide and friend.

But in the exhibition of the elements of character such a demand is both reasonable and just. You cannot ask self-control of a child if you are habitually violent and uncontrolled yourself. You cannot demand intellectual interest in your children if you habitually place the emphasis elsewhere yourself. Such contrasts are evidences of lack of character because they indicate the sincerity or insincerity of the demand made upon the child. Pretenses made in this fashion are subversive of all discipline, and can only end in want of respect.

Any parent who wants his children to respect the finer things of life must respect them himself. A mother cannot be a pink tea butterfly and expect her daughter to take her adjurations about education seriously. A father who finds his main interests in musical comedy and baseball reports need not make any serious requests upon his son for a high record of scholarship. He won't get it. The fact is that in these matters the deductions which children make are perfectly sound. A high-school principal said to me once concerning a man who came to see him about a son who was not doing well, saying, "He has gotten beyond me," "Now look at that man; he wants me to correct in fifteen minutes what he has been neglecting for fifteen years." Which was an absolutely true statement of the case.

Parental self-examination therefore is an absolutely necessary prerequisite to a sound and lasting solution of the problem of discipline. It is the only way of finding out where you are going. It will give the elements not only of power, but of wisdom, and of sincerity, to make such a self-estimate. Of course,

the upright parent will be dissatisfied with himself, and possibly with his own previous training. But for these very reasons he needs to think the question through, and talk it through with the other members of the home.

Having decided that he must mend his own fences in the matter of character-building, he may then begin to lay down some of the things which he wishes to achieve for his child. And he naturally and properly says to himself that without obedience nothing is possible. That is perfectly sound. But here again he wants to ask himself just what he means by obedience. And very little reflection will tell him that this is a very flexible term. In some things we must have absolute, unyielding and unquestioning obedience, while in others we need only qualified compliance with the command or request, as the case may be. To reduce all to a common level is to lose the distinction as to the relative importance of things. To punish, for example, in the same way, and with the same severity, when a boy comes in late, as when he tells a lie, is to utterly destroy the value of truth in a boy's mind. All things are not of the same importance. Hence they are to be relatively regarded. You cannot stake your child's obedience on a triviality any more than you can stake his affection on his forgetting to kiss you goodbye!

It is at this very point that much of the confusion and the distress of parental government and control arises. It is as though the same punishment were meted out for all crimes alike; as indeed until a comparatively short time ago there were in England a hundred crimes which were punishable by death! There must be discrimination and understanding of values. Some things are of prime importance, while

others are of less or very little importance. If the great things and the small things are jumbled up in a confused mass, the child soon takes none of them seriously; just as if you tell a child that if he takes a forbidden cooky God will strike him dead. When he has taken the cooky and finds that you have told him a falsehood, he will not believe you when you tell him that to cross a forbidden railroad track means death, when it actually may mean death!

But, of course, you cannot make this discrimination without thought-reflection, and especially when it comes to dealing with the same thing under different circumstances, which frequently happens. It is comparatively simple, if you take the time for it, to show a child that the same thing under varying circumstances has various degrees of importance and significance. But *you* must do it. That is what you are the parent and guide for, and this underlies all wise guidance and discipline of children. You may tell a child that a certain vial contains poison, and that to drink it means death. Tell him that smoking a cigarette, or taking a drink of whiskey, means the same thing, and he soon finds out that you have lied and your influence is weakened, and if this course is pursued long enough, destroyed.

This discriminating teaching takes time, it takes labor, and it takes character, in the parents. And it must be given, not in the heat of anger when some dereliction is actually up for settlement, when a decision is required and may be imperative. It is best done when there is nothing at stake, when the mind of the child and the mind of the parent alike are free from irritation, and can view matters with a clear vision. Most extremes are likely to be dangerous both in their immediate and ultimate results.

The instinct and attitude of justice has much to do with any form of discipline. It is probably true that most parents want to be just. But the appearance of the discipline often wants the aspect of justice, and seems to be simply retaliation of some sort—a form of punishment which is disappearing even from the criminal code. There is, of course, a law of equivalents; but that is a very different thing from the old-fashioned idea of an eye for an eye, or a tooth for a tooth. The parent who seems to the child to be trying to do the right thing will almost invariably get the right result, even though the means be defective or even wrong. The spirit in these matters goes much farther than the method, important though the method may be.

It must be remembered that every decision in the matter of discipline is interpreted by children in the light of the rest of the home interests and life, and especially in the light of the parental attitude toward matters disapproved in particular. Many a parent nullifies the instruction to the child by taking a diametrically opposite attitude when the child is not under consideration. This is particularly true in the matter of honesty.

A certain book publisher told me that he had hundreds of applications for a certain key to a textbook from mothers annually, who could want it for no reason other than to aid the children in doing their school work in a dishonest way! I have seen some of these letters, many of them so obviously full of falsehoods that it seems strange that their writers could believe that they could deceive anybody thereby. Now, a child that is aided in circumventing a teacher or a school is not likely to have much respect for the exhortation to honesty in the relations between

the parent and itself. You cannot divide honesty into sections. You have all of it or you have none of it!

You see clearly here how many points have to be watched to get your legitimate result in the child, but that in them you are yourself the main point of observation. You and I fatuously hope and believe that these things are not noticed by the children. But this is pure foolishness. Children are by nature imitative, and in matters where they are directly interested, likely to be careful observers.

Probably enough has been said on this point. We may now turn to another matter of equal interest and importance. Having decided that you will not nullify your own teaching by your own behavior or attitude, you must erect for yourself a certain group of characteristics which are, to you, the most important in the being whom you wish to make out of this child. That means a choice of emphasis. One parent may prefer strength in the child, meaning by this forcefulness of character; what is in these days loosely called "punch." Personally I have not much respect for it. But in any case you want decisiveness of character.

Another may perhaps have a preference for the niceties of manner, gentleness of deportment, and quietness of disposition and action. Then again, one may desire intellectual preëminence for the child. Still another may think of social forwardness as a much desired end. You will at once recognize all these things, for they are all examples taken from life. Now we get in these matters what we emphasize most. If you want a child to have the best respect for intellectual ability you will emphasize those things yourself. You will give the social preference to things

intellectual. You will make your primary requisitions intellectual in type and character. And what relates it to discipline is that you will make the child feel that the worst faults it can have in your eyes are those of the intellect. Instantly the child will understand that your primary estimate is an intellectual one.

Given the moral requirements which are commonplace and universal, truthfulness, honesty, and the like, if you emphasize the work of the mind, the child will automatically place the emphasis there also. First, because its relations to you invite it, and second, because there is nothing to dispute it. You are making the standard, and having none of its own, the child will accept yours until there is some good reason for disputing it or rejecting it. It is just so with the others. College students have told me when I have reproved them for lack of thoroughness in their work, that they knew their parents wanted them to come to college chiefly for social reasons, and that they did not therefore feel any special need for hard and thorough work. It was a perfectly natural and legitimate attitude.

I once tried to induce a capable but lazy student to speed up in his work, urging that he should not only have quality to his work, but, in his case, should add quantity. He replied that the constant advice of his father had been that he must not permit himself to be hurried—meaning by this, that he was always to preserve “a leisurely manner.” Nothing I could say could alter that student’s frame of mind. I need not say that, whereas, he might have been a first-rate man, he was, and is, a second-rate man and will always remain so; not because he is leisurely, but because he is not living up to his capacity.

Thus the emphasis follows the child till it gets to be a habit with him and is relegated to the region of fixities—things which are never changed in life. This boy was again and again punished for haste—hence haste became to him the capital crime. The number of things which are thus elevated to the first place in the child's moral code by the parental emphasis is legion, and the curious thing about it is that most of them are not the main things after all. They represent often the parental whim or caprice, and show the parental defects of character and judgment as plainly as anything possibly could.

Discipline is the choice of emphasis. It is designed not to make a retaliatory raid on the offending child, but to teach what is most important and to grade the other things in life according to that. Children who deliberately and systematically lie, and by this I do not mean the romancing which many children do and which has no moral significance whatever, but the purposeful falsifying, generally do so because there has been a perverted emphasis somewhere along the line. Usually it may be traced to a lack of veracity and accuracy on the part of the parents themselves, though most of them would be astonished and angered to be told so. Yet, by and large, the ordinary child has no reason to lie, and will not till it begins to see some direct apparent and immediate profit from the act. That is learned by example!

Very likely some person reading this chapter will ask whether I believe in corporal punishment. I reply that my experience is that most of the derelictions of this life are visited by some form of physical pain. The sensibilities are apparently given us that, by them, we may have a sort of index to the nature of things, and as a sort of guide to their desirability

or undesirability. The rule should hold good in dealing with children. But there should be here a clear understanding of what is intended—not the retaliation, but the use of physical nature, as the best form of impressing upon the mind both the moral quality of certain acts, and their unpleasant results.

Temporizing on this matter is fatal. The rule should be short, sharp, and decisive! I am not urging it when it is needless. I rather oppose it when it can be avoided. But I have also observed that impressions thus decisively administered at the initial stage leave no doubt as to the attitude and are a quick reminder in times of hesitation and temptation. This is especially true in matters having high moral content. They will tell you at the various hospitals for children that they lose many children annually who have not been taught to obey implicitly. They make so much trouble about taking their treatment, and oversight, and nursing, that they wear out their reserve and die—sheer victims of the habit of disobedience! I know many men whose usefulness in life has been similarly destroyed.

The only use of your maturity is to make decisive moral impressions upon your children. Either do it or don't do it! You should avoid the conflict of wills if it can be avoided by preventing ultimatums—just as they do in diplomacy. But when you issue one, you should do it with force and decision, so that there can be no doubt as to the issue. But always remembering that it is the last resort, not the first, and that the mind and the spirit are to be employed until it is clear that the situation calls for force. There is, of course, great difference of opinion on this question. But I think the greatest calamity that can come to a child is to be left in a state of moral doubt—just as

that is the greatest disaster for an adult human being.

Thus this whole question must be left in that more or less nebulous state in which I am leaving it, because no two children in this world are alike, and the people who tell you simply, "Do this," or "Do that," are either ignorant of the nature of moral action or are stupidly dealing with what is beyond them. It is like telling people when they marry to be happy! Of course they will, if they can. But wise people know that happiness does not consist alone or principally in making marriage vows. It lies in mutual forbearance, in generosity of dealing, in kindly thought, and in a fair adjustment of rights and duties. Nobody can lay down rules for any two people which will guarantee them happiness in wedlock. So also much of the instruction and exhortation on the subject of discipline is worthless. They make it too easy, too simple!

The real truth is that, in the molding of a child's life, the disciplinary part should be subsidiary, just as it is with adults. Most citizens are upright before the law, and we need the penal code only for the persistent and other offenders. So the discipline of children should not be an end, or even a major incident of their lives, because the occasions for it should be exceptional and rare, because the guidance in the things that may lead to its necessity is steady and habitual, and gradually eliminates it entirely. It is a misfortune to any child which has to regard the discipline which it undergoes as one of the prime factors of its life. It ought not to be prime in that sense. It ought to be the principal function of the parent only in the subconscious sense, that is, always guiding, always directing, always steering away from crisis and open breaks, till habituation to guidance

and control, with self-education and growing power, leads to the supreme conquest of life—self-control.

Reducing all this to the lowest terms, it may, in general, be said that those parents who have themselves best in hand, who by memory and by observation make the truest valuations of their own lives and their own work, will by these token, evaluate the lives of their children best and thus erect, not by rule, but by gradual experience, the sound and effective methods of discipline which lead to happy and useful lives.

DISCIPLINE: THE CHILD'S STANDPOINT

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It is hardly an exaggeration to say that most parents regard the subject of household discipline as a laboratory for the exercise of their own powers and inclinations. They regard their children as their own, and the duty of training as their own, and consequently the methods employed as their own. It is needless to point out that this absolute theory of the ownership of children has already received certain decided modifications from the government under which we live.

The state has already decreed that in certain respects the child is a subject of public interest, and hence control by the nation. Most states have already laws relating to the education, and employment, and protection of children, and it is likely that this control will be extended rather than diminished as time goes on. Your children are your own, but they are also the State's. The general public has an interest in what you do with them and to them. And the range of freedom in the exercise of the parental authority thus limited raises certain very interesting questions.

For example, a child of a certain age may already in some states choose its own guardian; and this may presently be extended to the ability by the child, under the forms of law, to secure a revision of the authority and control by the parents by a competent

judicial source. Indeed, this has already happened. So also it is already true that for various and sundry causes the parents may have their children taken from them. This also is commonplace now.

From all this it appears that the subject of what a parent may reasonably do with and to a child is already under legal regulation and control. The subject is already open and how much further it may be opened no one can at this moment tell. But the outstanding fact is that, with all this material in existence, the relations of parents and children, especially when they come into conflict, is not altogether a matter of what the parent may think on the subject.

A few years ago the whole country was seething with a new phenomenon—school strikes; and in one city thousands of children were out on the streets in direct defiance of everybody, parents and teachers alike. The importance of this matter has not yet been fully appreciated by many people. It means that the public opinion of the land is filtering down to children, often of very immature years, and the tenor of it is that arbitrary control is done for, insofar as it applies to children as well as everything else.

Of course, the courts still hold that the natural guardian and guide for a child is a parent; but it does not object to scrutinizing the character and ability of that parent, and its fitness for the custody of the child, and in cases of disagreement or separation of divorce the child is often given a choice. All this has a very revolutionary aspect. Much more so than appears on the surface, since it starts even young children, especially if they come in contact with large bodies of other children, with a public opinion of *children* on the subject of what their parents do and require.

At the first glance it seems foolish to regard this matter seriously. But it is more foolish to disregard it, especially when we look into the whole question from the standpoint of the child himself. This is what this chapter is intended to do.

The simplest way to place yourself in the child's position is to imagine yourself transported suddenly and without your own volition into a strange world, and being asked to conform to all its new and strange requirements. Your child did not ask to be born; you chose to bring it into the world. It did not choose you for a parent, for it had no choice. You gave it brothers and sisters, also with no choice on its part or theirs. You gave it a definite environment, and you placed it under certain influences and commanded it to conform. You prescribed habit, diet, clothes and behavior.

Ask yourself what you would do under such circumstances. In your period of helplessness and ignorance, there would be only one thing for you to do, take what came to you and try to adjust yourself to it as best you were able. This might be agreeable or otherwise. But you would have no choice, and no means for expressing any dissent from the authorities in question whether they were right or wrong.

That is the child's first attitude toward parents and home. Happily it is true, for the most part, that parents try to make the little stranger welcome, provide for him to the best of their ability, and give him every advantage they have themselves, and some which they did not enjoy themselves at a similar period. Therefore it generally follows that the children accept the kind of authority to which they are born, accept the kind of instruction they are given, conform to the kind of administration which prevails

around them, and give such obedience and respect as they can to the total situation.

Returning now to yourself in the new environment, what would follow this stage? You would begin, as you grew more familiar with the surroundings, to ask questions about it, to note which were the prevailing forces, test those forces from time to time to find out how strong they were and how real their authority was. You would compare them with respect to the pleasure or pain they gave you. You would contrast them with other similar forces with which you came in contact. You would notice how constant they were, what their plans were, and what they finally intended to do with you.

Now this is exactly what the child does. As soon as he can, he begins to ask questions, and on the answers thus given him he frames what may fairly be called a philosophy of life. When a child asks, "Who made me?" he is asking the most natural and proper question in the world. He sees you order him about. He sees you in practically unquestioned authority over him. He sees you take the right to restrain him, or even strike him. He would have to have something else than a human brain if he did not ask himself who gave you these rights and powers and on what principles you exercised them.

Now, of course, he cannot and does not formulate the questions as I have here. But he asks them none the less, and if he does not ask you he is very likely to ask some one else. As a pastor I have had these questions asked me by hundreds of children who had begun to doubt the wisdom and the right of their parents to do the things which they were doing.

It is easy to imagine the indignation with which many upright and virtuous parents will read the pre-

ceding statements, because they are conscious only of having done the best they know how for their children, and cannot possibly make themselves believe that any child of theirs could or would raise such questions. But the simple and unvarnished truth is that such queries are as inevitable as the tides, and the wise parent will recognize the fact at the earliest possible moment. That situation comes of the child's having a human brain, which was made to do just that very thing. If it did not do it, we should have to consider the child an imbecile or an idiot.

You know how often you have rebelled against some stupid custom of the community which seemed to you foolish and senseless, and without the slightest foundation in reason or judgment! Well, a child often must have that same feeling about the things it encounters. It sees that so far as it can tell that you do pretty much as you please, not understanding the limitations which maturity places upon all of us. What is more natural than that it should wish to do as it pleases? And at the time this question arises, the child is still so young that most people think it funny and a matter of amusement to let the child do as it pleases, especially in what seem to be unimportant matters. Is it any wonder that the child begins to assume that this is a proper rule of conduct and is surprised and grieved when the first variation of the rule appears?

The child appears in a new world, physically fresh and ready to be trained physically, morally and mentally. By slow but sure steps it becomes aware of growing powers and expanding abilities. What would you do in similar circumstances? Why try them out, of course. That is exactly what the child does. He finds he has strength; what is more natural than to

try to break something? That is the child's way of finding out how strong he is, unless some better way is found. Professor James used to say that some substitute for war would have to be found, if war was ever to be abolished, which called into play the same kind of energy, nerve, and endurance by which men carry on war. Your child finds himself in the world and is bent on discovering where real power lies. Hence the trial of strength. When a baby pulls down a table full of dishes and smashes them by hanging on to the table-cloth, and the mother rushes in and snaps its fingers, or spansks it, crying the while, "Naughty, naughty," this is a piece of pure foolishness. That child either was simply using the table-cloth as a support, a perfectly proper thing in itself, or it was trying out its strength with no comprehension of what the result of the trial might be, an equally faultless performance.

What often passes for naughtiness is simply this—the trying out of powers in a new environment, almost exactly what everybody does in mature life in a new environment. Let me illustrate this further. You go into a social gathering and meet a new group of people. What do you do? You bring all your faculties of judgment, observation, and experience to bear on them, and when the evening is over you make an estimate of them: "I like Mr. Jones," "I do not like Mrs. Jones," "I like Mr. Brown," "I like Mrs. Brown," "I am in doubt about Mr. Robinson," and so on down the line. That merely means that during the evening you have made certain tests of power, knowledge, strength of character, through the ordinary methods of polite intercourse and have formed a tentative working basis of your relations to them. Mr. Jones may not improve on acquaintance,

and Mrs. Jones may. But your preliminary estimate was a trial of your powers of judgment. You do this with every new acquaintance and you are cordial, cautious, or reserved, just to the degree that you come to a conclusion in the matter. Is not this true?

In a much less complete way, but substantially on the same lines and with such powers as he has at his command, that is what the child does. He hears you say, "No!" But he finds out that by hesitating and begging, you will presently say, "Well, all right; go ahead!" Your first line is conquered. He knows that your "No" does not mean an absolute negative. Pretty soon he will be proceeding on that basis in matters where your "no" really *means* "no," and then comes the conflict. But who taught him this, and by what process of reasoning can he be blamed for believing that you do not mean what you say?

I have been in homes where I heard three sets of commands given to a child within three minutes! I was not surprised to find that there was moral anarchy in that household. The fact about this matter is that most people pay no attention to these questions till the conflict comes, when, as a matter of justice, the child ought to have been guided so that the conflict should not have arisen at all. Of course, mistakes, and these due to ignorance and accident, are inevitable. That comes of our being in a limited world. But there are no moral attitudes in the life of any child which did not have their direct source in some form of moral example and instruction, and the most decisive of these arise in the home itself!

When I have said things like this before many parents have been much grieved, because they resented bitterly that they had taught their children some of the grievous things of which they were found

guilty. Of course, they did not do this consciously. Let us hope, at least, that no parent does such things consciously. But that they do teach things unreflectingly, and by implication, is undeniable. No child has any moral ideas which are not acquired from his surroundings. The control of his surroundings is in the hands of the parents. They cannot by any possible reasoning escape the responsibility for the kind of teaching their children receive.

Here you will say, probably with indignation, to me, that you cannot be expected to "hang over" your child every minute of his life. Possibly not. But I notice that if a man has a fine horse, or a blooded animal of any sort, some responsible person is "hanging" over it most of the time. I have often wished that I could get the same kind of expert and minute attention for children that a fine race-horse receives, or even some pet dogs that I have seen! The matter must be placed right there and there it must remain. You may choose whether you have this child or not! But having brought it into the world, that child will get its body of moral ideas from what you supply, in personality, in conduct, in example, in education, and in surroundings chosen by you, and more or less controlled by you. You cannot escape that responsibility no matter what you say or do.

The process of interrogation which has been described thus far grows with what it feeds upon, and extends into every part of the child's activity, and pushes into every form of its mental growth. It has no option about this, because it is incidental to its growth and the maturing of its powers. And at every stage exactly the same program appears; first the inquiry, and then the testing out process by which it arrives at what is to it a kind of working hypothesis

of life. There is nothing accidental about all this, because psychologically this is the way the mind grows.

At this stage of the development, two things make their appearance, the first being the choice of models. I presume the natural models of most children are their parents. At least this is the reasonable expectation. But the main fact is that the child looks for a model, and if the most impressive and attractive model is not that of the parent, some other will take its place. It is a not unusual phenomenon that a boy finds his masculine ideal not in his father, but in some other man who takes a greater interest in him than his father. It is likewise not uncommon that girls look to some other woman than the mother as the type they would like to assimilate.

This also is not a manifestation of a perverted or an evil disposition, though many parents seem to regard it so. If you are displaced as the working model for your children by some other man or woman, do not blame the child; he can follow only the impressions made upon him, because his mind is plastic material, and is ready to receive impressions from all sources. If you neglect him, he will seek some one else. This is not wickedness; it is nature working out in him a basis for action of some kind. And this law is also as inevitable as sunrise. He may find out sooner or later that he has followed a wrong model, or has made an otherwise faulty choice, but this only comes long after the choice has been made.

But your privilege was to be that working model of life yourself; you had the first chance at the making of his life and framing his program of action for him. You were closest to him and had the first and simplest access to his intelligence and his affections. His choice of another is your failure, not his.

If it be urged with reference to this matter that the parent has to appear often in "undress," so to speak, before the child, which an outsider does not, my reply is that most children make these deductions with rather surprising penetration. The fact that you are not always on your "dress parade" behavior does not lessen the child's regard for you, if the core be true. In fact, the contrast between what may be called the public manner and the private manner of parents is a source of great interest to children. I have observed this many times through a long series of years. Little girls, for example, see very quickly the distinction between what is called for by "company" and what is required simply in the usual relations of the home. And they detect the difference between sincerity in both, and hypocrisy in one and veracity in the other.

Let it be set down as an axiom of moral education, that other things being even reasonably equal, or perhaps better, there being no glaring inconsistencies in the parent, the ordinary child will cleave to the parent as against all comers. But persistent contrasts between the parents and outsiders, to the disadvantage of the parents, will leave the outsider in command, and there is no power on earth that can prevent it, though sometimes the real leadership is concealed. Nobody can prevent the real leadership of our lives taking its place, though we may and do often fail to acknowledge it. I have also seen many examples of this. The child needs models and will have them. It is obeying an instinct of nature to seek them. Given worthy parental models, these will prevail. Let more powerful or more attractive ones appear, and they will prevail.

Side by side with the demand for models or lead-

ership comes the instinct for companionship and associates. I do not now refer to the so-called "gang" spirit, which, according to my view, has been painfully overworked in the discussion of boys and children generally. But it is the search for like-minded persons, or perhaps more exactly, children similarly situated through whom comparisons may be made and certain estimates formed. It does not mean that the child wants these other persons for associates in the sense of being with them or like them. It merely means that it wants the materials which their lives can supply for working out its own relations.

When children say, "Jack's father lets him do so and so," the meaning is not merely I want to do this or that. It may be that, but much more likely it is the effort to find out the reason for differences between Jack's status and his own. That is exactly what you mean when you say, "The Jacksons have a new auto," or "The Jacksons have furnished their drawing-room in blue," or any other observation which implies observation of contrast between what the Jacksons have been doing and what you are doing yourself. Similarly the child is classifying the various things he has seen and learned and endeavoring to find the point of contact or the reason for difference.

This is the reason why the question of companionship is of such capital importance at the early stage of a child's life. If these contrasts are of a nature which lead to healthful reactions, the companionship is good. If otherwise, it is bad. But here again the child is simply following the law of its own nature and not doing anything unusual. When therefore you find your child taking on habits and attitudes which you do not believe in, the thing to do is not to

assail him, but to replace them by healthier and sounder and especially more powerful or attractive ones. One notices this more especially in speech, where association tells almost instantly, and one can form an almost perfect idea of the nature of the child's associations from its manner and form of utterance.

Out of these considerations grows the child's attitude and receptivity toward guidance and discipline. Being unaware that what it has acquired has been by any direct action of the will, not conscious of purpose in most of its ways, it resents, and resents bitterly, your punishment or your reprobation of what was not acquired under any evil motive. For let it be understood at once that no healthy child ever resents discipline for a conscious act of wrong-doing! These things lead to no complications. It is the doubtful area that makes the trouble, being assailed for what was never recognized as wrong and which grew out of perfectly natural associations and to which the parent uttered no objection.

People are in the habit of saying that they have not the slightest idea where the child picked up this or that; which is probably true. But that is only self-conviction of neglect or carelessness, since no child comes into the world with a ready-made stock of moral ideas, and gets what it does get through associations and instructions which are provided by the parents and those which the parents control. It is therefore of the highest importance that the sources of moral thought shall be carefully guarded. Care at the source here, as in many other things, is the supreme necessity.

You do not need to be a moral philosopher of the first rank to solve these matters; it does not call for

a highly sophisticated intelligence to guide children aright; but it does call for persistent and painstaking industry and observation, for that little parenthesis in a child's life, when its moral foundations are laid. Minutes here mean years in after life. Keeping the channels of communication open, and seeing to it that doubts are swept away and that vague ideas are clarified, are the natural methods of dealing with the matter.

One of the distressing manifestations of the recent life of America is the splitting up of the family interests. Thus we have men's clubs and women's clubs and girls' clubs and boys' clubs, and so on down to the babies. The idea is, of course, that there is a strain running through these various differentiations which makes such comradeship and association desirable. To a certain degree this is true; but it is much less true than most people suppose. The Almighty made the original club for human beings, and it is called the family, where young and old of all types and sizes and dispositions should live together and have their interests in common. They were intended to act and react upon each other in such a way that the family might become the miniature democracy, the prototype of the State, in which rights and duties, forbearance and the sanctions of right and wrong, were to be learned and applied. The family is the school of humanity; it is the place where every form of duty and every type of human relationship may be and should be applied, and when it is thus administered it rears worthy personalities.

Many persons have undertaken to lay down fixed principles for the life thus to be ordered and developed. But I have already indicated that there can be no fixed rules which apply arbitrarily everywhere.

The principle of authority itself is not a fixed thing. Authority must be based upon worth and righteousness itself, and without these there can be no abiding respect for it, however designated. You may make a man captain of a company; but if the second lieutenant is the more capable man, and so recognized, when the time of action comes you will find the men looking to him, not to the captain, for the real guidance! The same rule applies to all authority, and especially in the home.

There should be, of course, no conflict of authority to further confuse and disorder the child's mind with reference to duty and obedience, though unhappily many families have such conflict through the fact that there is no unity of interest and soundly co-ordinated family life. I shall deal with this in another chapter. But when such a conflict does arise, you can no more prevent leadership going where it belongs than you can stop the tides. Natural laws, more powerful than any form of human arrangement, take care of this, and the one more capable in character and ability will inevitably take the lead.

The problem of discipline, therefore, from the point of view of the child, brings us to the same end where we found the consideration from that of the parent left us; namely, with a wise opportunism, which deals not with a set of arbitrary laws and rules, but which steadily and carefully guides step by step until self-determination is reached. Moral values are determined by experience, not by fiat, and we learn what is important and what is unimportant more by the direction which our minds get in youth and childhood than by all subsequent teaching. In fact, all that the later teaching usually does is to furnish the logical basis for what we have already learned. For

in this world we cannot always wait for a full set of reasons for everything we do, because we must act quickly. For this reason most of us must act upon a sort of working group of experiences, part of which were taught us formally, a larger part of which we acquired through training and often correction.

The main thing to be kept in mind is this: there are two parties to this matter of discipline. The parents, party of the first part, of their own volition brought into the world, in a given environment, a human brain with all the possibilities of growth which inhere in the human brain. They chose a certain environment which they modified more or less to suit their own notions, and they added to the company additional members of the group as they pleased or could. None of the children, members of the party of the second part, had any choice in these matters. They simply appeared and were ready to be made whatever the party of the first part had before them, as ideals of well-developed and worth-while human beings.

In the initial stages the party of the second part took without question whatever the party of the first part supplied, and followed naturally and readily in the path outlined for them. With growing strength of body and mind, also natural and inevitable and not their choice, they began to question and act. And they questioned and acted in perfect unison with the definiteness and moral quality of the party of the first part. When the age of self-determination was reached, the previous training began to show its quality. If based on reason, on justice, on truth, on veracity, the result almost inevitably was one consonant with these qualities. If based on cruelty, tyranny, falsehood, and caprice, these also appeared

in the result. There was no gamble about the result. A good tree brought forth good fruit! An evil tree brought forth evil fruit! The exceptions to this rule are apparent only. They simply show that the apparent causes were not the real causes and that the exception merely proved the rule.

THE OBSERVATION OF VOCATIONAL INCLINATIONS

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UCH is being written these days on the subject of vocational education, and the subject is one on which there is a great deal of confusion of thought. The purpose of this chapter is to clarify the subject in such a manner that parents may be able to make reasonable judgments on the subject insofar as they apply to their own children.

There is an old Jewish proverb, that whoever rears his child without a trade rears a thief. The reasoning which underlies this proverb is sound. It means that every child should be reared with a view to earning his livelihood honestly, with the use of such powers and abilities as God has given him, and to which he may add by training and industry. So much is beyond dispute, and in recent years we have learned the necessity which is laid upon all persons, of being able to do some form of productive work.

But the application of this doctrine is quite another matter, when it is construed to mean that at an early age parents shall arbitrarily decide, or permit somebody else to decide, what the lifework of a child shall be, for such decisions may be among the most disastrous possible, and it may be doubted whether at the age, when it is proposed to make such decisions, either parents or anybody else is capable of making a wise decision in any given case.

Nothing is more necessary to happiness, and therefore also to efficiency, than to be usefully and satisfactorily employed. A man who is doing the work which he enjoys, and which is his natural choice, is a vastly more effective person than one who is doing something which has been forced upon him either by circumstances or by necessity. It is therefore clear that, unless we wish to trifle with the life happiness of our children, this choice should be left to the children themselves and postponed to the latest moment possible.

It is urged for the so-called vocational training that the vast majority of American school children leave school early in the grades, and it is therefore highly important that they shall be taught something which will make them effective breadwinners. This, like many such propositions, has the appearance of truth and soundness. But as a matter of fact, it is based upon the detestable idea that children must leave the school at an early period, and that their mental training should therefore be curtailed in the interest of earning wages!

What we ought to do in this situation is not urge a program which assumes a continuance of this great wrong to children, and give aid to the desire of careless and often unworthy parents to make their children financially productive at the earliest moment possible, but to start a crusade against the early discontinuance of school life, and multiply the reasons and motives which will keep children in the school as long as possible.

But let us for the moment accept the main proposition, and see where it leads us. Your young boy leaves school, let us say, after finishing the grades. All his mental training has been of the crudest sort.

He has not learned how to weigh evidence, he knows little of history, almost nothing of science, and has only the barest glimpse into literature. On the side of his mental equipment, he is almost a baby still. But he is physically robust, and in the pressure for labor, the old men being steadily forced out to make room for younger men with muscle to sell, and he goes to his job. The few dollars he receives look very large to him, and he moves along for a period in the happy illusion that he is doing well.

But under the stress of commercial pressure, he becomes more and more tied to a given routine. This is inevitable, and being young, he bends to it far more readily than an older person would or could. His mental life and initiative steadily are curbed, and finally cease functioning so far as his job is concerned. By the time he is twenty-two or three, he has lost the only thing worth having in this world, the power of personal initiative. He is afraid to strike out for himself, and has learned to be tied to a given job, and take orders without questioning, and indeed without being able to question, since his mental structure has taken on more or less fixed habits of thought, and his muscles more or less fixed forms of action. He is substantially a tied man for life!

He may advance somewhat in effectiveness by reason of increased muscular control, and by reason of greater steadiness of action, but of genuine initiative he probably has little. That is the reason why the average man cannot act without a leader, and the leader is a man who has refused to lose his power of initiative! But viewed on the side of mere profit, he has made a disastrous choice, because you can predict of him almost with mathematical accuracy where he will be in ten years, and after that he is fixed forever.

By this method he has fixed his wage standard for life. Unusual conditions may arise which may cause fluctuations and temporary advances, but the general relation of his income to his habits of life is fixed. He may, if he be an unusual person morally, save and alter his status, but the chances are a thousand to one against it. So that the lure of that early wage, which seemed so large for the child, was in reality the net by which he was trapped for life.

This is the life story of many thousands of human beings throughout the world. They are never far from the poverty line, and any unusual sickness or other trial which may cause a drain on the purse, or stop income, may produce actual want. I have observed this in thousands of cases which came under my own eye, and with which I have had to deal.

Advocates of this idea will tell you that what they are thinking about is a skilled workman, an artisan of the first class, and such because trained from childhood, but this is pure illusion. The first requisite of a skilled workman of the first class is a trained brain! And a trained brain is not secured by taking a child out of school in the grade period, or deflecting him from the studies that train the brain, to the use of his hands and the performance of slight and unskilled tasks. The entire underlying idea is to get an income from the child quickly. That is the real motive, whatever disguises it assumes.

Over against this program I urge, first, the steadfast and continued training and discipline of the mental faculties, and the making of a sound and strong group of mental habits. No child ought to be permitted to think about a calling in life in a serious way, least of all take any practical steps toward it. Just reflect a moment! We would not think a mo-

ment of letting the thousands of children who are at work in shops and factories make any serious decision with reference to the ordinary issues of life. Yet it is proposed that they shall be vocationally classified before their powers have had the slightest chance to express any emphasis, or before the wisest person living can tell what they will be able to do best in life.

What we must do is to train, to discipline, to enlarge the horizon of knowledge, to make the acquaintance of literature, to study history, to gain an insight into the thought and manners of other nations than our own; in other words, become citizens of the world in thought, and along with this habit of world-survey, to think of themselves as part of this great world, to do something fine and high and noble. This does not mean filling the heads of children with foolish impossible notions, but it does mean giving them an extended view of life, and not bounding them by any job, however immediately attractive or remunerative.

That is the first step toward even the simplest idea of a skilled workman of any sort. The second-rate men and women will always be the pawns in the game of somebody else. The first-rate persons are those who are able to command themselves, and nobody ever will do this who has not learned how to do it through a trained and illuminated mind. Take care of the mind, and the trade will take care of itself. Make a man capable of governing himself, and he will not have to look to somebody else to govern him! The best vocational education does not look at any vocation, but at that which lies at the base of them all, a well-filled mind.

There is here no argument for a stupid, un-

changeable set of studies, though the studies do not need to be changed so much as the method of dealing with them. We may well give the children the widest access to new forms of knowledge, though here again we are faced with the fact that energy and attention spread over a vast amount of territory get little results in any single spot. Better still is it that we have a few subjects, well chosen and intensely developed, than many subjects of which only the surface has been scratched. But in any case, it is better to plow deep than to plow much.

But if I have little use for the idea of vocational education as most of the advocates of whom I have heard have brought it forward, I nevertheless believe that there should be a careful and intelligent observation of vocational inclinations, not necessarily for trade purposes, but because such observations are worth while in making the final decision. A trained brain will beat an untrained one in the long run, no matter what the start has been. But sometimes, perhaps more often than we suppose, children have certain inclinations which it is worth while to investigate.

Such investigation may reveal that there is nothing to be sought in a given direction; in a word, a blind alley. That is something gained, for it closes that door to useless effort. But it may also uncover special aptitudes of one kind and another, and better still, it may show how the thing that is finally to be done ought to be undertaken. That is really a great gain, because we still go about most things in the stupidest manner possible and the clumsiest. It is on this account that I have said elsewhere so much about keeping written records of children's lives, because these things become evidence of the first order

when they have become sufficiently cumulative. Then again, aptitudes quite contrary to the general belief are not created, but are made by practice, by encouragement, and by appreciation, and understanding. All these are possible only by careful observation, and this is why I urge it.

Such observation will do more for a wise vocational choice than almost all other things combined, because it has been made the subject of reflection and scrutiny. If you have been watching the aptitudes of a child for a considerable period, and have written down those observations when you come back to them after the lapse of months, and have noted the changes in the subject of your scrutiny, all sentimentalism is squeezed out of the matter and you are face to face with the facts as they are, even though your observations may not be altogether scientific. And one of the great necessities of our time is to get parents face to face with the facts about their children as they actually are!

But this plan will do something still more. It will point the way of duty and privilege to the observing parent. I have known this to be the saving clause of parents as well as children. A certain man whom I advised to do this with his young boy was led to do more or less studying with the boy himself, with the result that he altered the course of his own life, and made it possible for his boy to go to college and change the status of the entire family! You are watching the child, and in watching him, you are constantly passing judgment upon yourself. What better thing for young parents than that?

Life is a changing stream and to avoid being swept away by currents we must be strong swimmers. The power of self-direction and the strength of self-

control are the most powerful tools for successful service, whether one is a wage-worker or engaged in some other task. For these we must train the children. Better far to postpone the earning till you can send forth a young person who has looked about him, learned the power and the limitations of his own mind, and who because he has a stirring ambition and a trained intelligence to serve it with, stands a reasonable chance of making an effective life—and through that a happy and satisfactory one for himself and his kindred.

HOW TO GET CONCENTRATION

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HERE are few subjects in our current educational discussions which get more frequent handling than the subject of concentration, yet the subject remains one of the most illusive of all questions in dealing with the educational life of children. I do not pretend to have the final word on this subject, but I may be able to at least give my own experience and the results of my observation.

There is, in my judgment, a question which precedes this, and which must be considered before we can rationally discuss the question of concentration itself, and that is the question of the capacity of children for intensive and extended mental application. It is my opinion, matured now by twenty-five years of steady interest in the question of child education, that the most outstanding fact about American children and those who are training and instructing them is the underestimation of what you may reasonably require of them.

My examination of this matter deals not only with children in this country, but also those in several European countries. And I am firmly convinced that the average American child, especially in the public schools, is the most easy-going personage anywhere, and is almost challenged to form habits of idleness by the system into which he is led. This is not

because there is not plenty to do, or because there are not abundant opportunities to work. But in a large school, especially a public school, in the interest of what is falsely called democracy, the standards are almost automatically reduced to that of the least capable child in the group. Theoretically it is the average! But in fact it means that the rate of progress required, which, of course, means the amount of labor and application demanded, is graduated down to the standard which fits the child who can keep up, but no more. I know no more certain method of teaching a bright child laziness and finally corrupting its habits entirely. I have seen the process going on for twenty years.

Now, it needs no argument to make it clear that, if you are constantly afraid you are going to overwork your child, you will not be very exacting in your demands upon him. If you are obsessed with the idea that there is no haste, and that you will "spoil his childhood" by making him do whatever he is able to do, and all he is able to do, you are not likely to get much above the minimum. It is my opinion that most American parents blunder on that side, and that as a nation we are mortally afraid that our children are going to work, and work hard!

It is rather curious, too, that this should be the case, because as a nation we think we are a nation of hard workers, and are steadily praising ourselves because we do not believe in leisure classes. And yet it may be said, not only that most American children do not really know how to work, but what is even more impressive, that most American men do not know how to work in the European sense. We employ the time and we go through the motions, but the number of men I know out of some thousands

who are genuinely workers is the most pitiful traction.

You will never get concentration among people who do not believe in hard work, because concentration is hard work till it becomes second nature, and then it is pleasure. But the process of transforming hard work to pleasant occupation is not a simple transaction, and not one to be accomplished in a moment. But it turns on what you think about the subject of hard work in general, and about applying the process to your child in particular.

In the most general aspect of the subject, therefore, we must settle, first of all, that question. Now, it is a fact that you can verify any time you choose, that children work harder and longer at their play than anybody who is in charge of them ever would think of requiring. They lift heavier loads, they endure greater hardships, they apply themselves with greater steadiness, and they suffer with greater patience in the things they impose upon themselves than they would in any assigned task which the severest taskmaster would lay upon them. Why is this?

Here again we see that the question of ability is not raised. Once in a very great while a child will overdo in play, but not often. So that there seems to be no doubt on the subject of its physical ability and sustaining strength for these self-imposed tasks. Nor are these tasks merely those of physical application. Not infrequently they are matters of mental application also. It merely turns on the habits and environment of the child which it will be, but there is no doubt about the fact in either case.

Now, the reason why we get this intense application in one case, and not in the other, is, in the first instance, a matter of will. Most people get done

what they really want to do, if it is within reason and possibility. The whole question turns on will. The boy wills to work like a drayhorse on the task of his own choice, and he does not will to work the same way on the tasks which are imposed upon him. It may be said in one case he is doing what he likes to do and the other that he is not. But why does he like the one and not the other?

Something, of course, may be said for the freedom of choice. But my observation is that it is not altogether this, because sometimes it is not his choice, but merely that he has been directed to it, and finds that he likes it. He did not analyze it, and make what we properly call a "choice"—he simply fell in with something that he liked. So his will to work at it, and his pleasure in it made an irresistible combination. That is what is called the concentration of desire. It means that the elements of pleasure and those of self-subordination worked together, and you got the kind of devotion and steady application which we call concentration. It is to be seen, therefore, that at least a part of the problem is to see to it if it can be done, that what the child ought to do is also what it finds pleasure in doing. This is not making the thing pleasant and agreeable—pleasure in doing may mean something very disagreeable in itself, but it means satisfaction of some kind, which is the basis of pleasure.

Now, any kind of satisfaction, whatever else it is, is not a blind alley! You know when you have it and you know when you do not have it, and are never in doubt on the subject. You get the reactions you are looking for, whatever they are, and they are tangible to you, and they are their own justification. There is no doubt about this. I frequently see persons

doing things which are to them inherently distasteful. They do not enjoy them in the usual acceptation of that term. But they know that this work performed will bring certain other things which they find agreeable or productive of pleasurable satisfactions of mind or body, and they plunge in with fervor and with satisfaction. They have accepted the one as the equivalent for the other, and they are satisfied.

In most of the intellectual work of the world, for a long period, we have to take things simply as the coinage of something which at present we have not. Work in college faithfully done this year, and next, and so on, means at the end of four years a college degree. So this year of work, though it does not produce the degree, is the amassing of so much of the current coinage toward the amount needful for the degree. It is therefore done and satisfaction taken in it, though in itself it is indicative of only a fragment of the end sought.

The same thing is true about earning of money. The worker knows that at the end of the week or the month he will receive what will produce certain things of which he has knowledge or reasonable expectation. He is willing to subordinate himself, to take orders, to do disagreeable and difficult things, because he knows that the end will produce the medium through which his satisfactions will be secured. You could not get a man to work with nothing in view! You could not get men to undertake the almost incredible tasks they do undertake if they did not believe that at the end of their work there was a golden prize which meant a great many things which they want very much, or at least think they want very much. Why should the law of work be very greatly different in children? Yet most children are asked to work in a vacuum, so to speak!

Now, how did he come to want those things enough to labor for them in this vigorous fashion? The simplest of all reasons. Somebody told him! It could not be that he had experienced them, because the mind will not rest on things which it has exhausted. Once let a man have enjoyed or achieved anything, and its value to him is at once lessened. Our quest is always toward the unattained, and this will be true as long as the mind of man remains what it is. But therefore it remains that somebody told him, or indicated to him, or educated him, to *want* those things and showed him that this was the road toward their attainment. That is how he came to be doing those things with that end in view.

Nor is this all. They did not simply make a plain, unimaginative statement of the case, in all probability. On the contrary, they fired his imagination with all sorts of glorious things in connection with it. It is likely they glorified it in his mind, and made him feel that such an achievement was worth any sacrifice. They made him feel that he must have that thing at all costs! And his mind was on fire with the vision of what he would do on the day that he could tell himself that he had attained the object of his labor and desire.

Under this process every other thing sank into subordination to his main end. He thought of that end first and foremost. He thought of that more constantly, more steadily, more intensely, than he did about anything else. It assumed the first place in his whole scheme of life. He was ready not only to do for it, but die for it. Sacrifice ceased to be sacrifice, and not infrequently he revolutionized his entire view of life for this end. Sometimes he gave up friends and kindred for it! In a word, he concen-

trated upon that end and aim of his life to the exclusion of every other competing interest. That was complete concentration. Do you recognize what I mean? Have you not heard this story a thousand times of young men and women planning for marriage? The glorification of life with a particular man or woman became the premier interest of life and commanded it!

I see some cynical person smiling at this comparison, and hear him asking me in contemptuous tones whether I expect to get that kind of concentration from children, especially young boys and girls, and not being a fool, I answer that I do not! But I will tell him, and you, what I do expect to get. I expect to get the secret of the road to intense devotion to the thing I want the child to do. And I have found it. I begin by glorifying it, not by making it hideous and repulsive! I begin by filling his mind with the joy, and the satisfaction, and the honor, and the delight of a well-stored and a well-trained mind! I show him what happiness and repose there is in such a possession, and I show him that if he loses every other thing in this world, and keeps his mind fresh and stored with useful and interesting knowledge, he is a king among men! I portray knowledge and wisdom in the garments of the young man's bride, and I give him every example I know to prove it!

By the time I have roused his imagination to the wonderful advantages of such an achievement, I look around for conspicuous examples of it. If I cannot find them in the community, I get them out of history and books. But I get them and I visualize to him what these glorious leaders of thought have done for the world. I link their work to the things he enjoys, and in which he has comfort, pleasure, satisfaction,

and hope for the future. I show him that some of these pioneers in the world have made themselves out of conditions by the side of which he is already a prince of abundance, and I picture to him the beautiful joy in having the good will and the homage of men for his character, his work, and his contributions to the knowledge and happiness of the world. Will he listen to all this?

There, of course, you come to the test of yourself. He will listen and will burn with interest and enthusiasm kindling from your fire, if you really have the fire yourself! That is the real question. You cannot light his torch with a picture of fire! You have got to have real fire yourself, and I have never known such a torch not to kindle others.

Having therefore prepared the psychological elements of the problem, we are prepared for what may be termed the method of procedure. The steps roughly indicated are four, and the first is:

Attention. If you will watch, even casually, any class at work, you will be struck with the fact that a very small fraction of the entire class are giving anything that can by any stretch of reason be called proper attention. They are no doubt listening. But listening is not attention. A soldier, for example, does not simply listen to his officer. If he did nothing else there would never be any military discipline. He gives attention, which means that for the moment he excludes, or tries to exclude, from his thought everything but that which his commander desires that he shall hear. That expectant attention is the first source of concentration. You can get that by the burning interest you have in your subject, and by multiplying the agencies of securing undivided interest in the matter you have in hand.

It is absolutely necessary that this kind of attention be secured, because without it you are never sure that your material is even heard, much less comprehended. You have doubtless found yourself often listening to somebody talk and afterward wondered what he said. That is exactly what I mean. You must get expectant attention, however slight the period for which it lasts. If it is necessary to employ a dozen methods to get this, you must nevertheless get it, for without it you will get nothing.

Attention usually follows interest, and this is to be nurtured by every kind of device, by which we secure interest, and there is no fixed rule in the matter. There is no infallible way of securing attention other than the one I have indicated, namely, the visible evidence that you yourself consider the matter of absolutely first importance. When there is evidence of this on the part of the parent, the rest usually follows without much difficulty. Various devices may be employed, but this is the only reliable one. Adorning a subject, presenting it in an attractive form, and giving it numerous illustrations, are all good, but in the case of a given child a method fitting the case is necessary.

Explanation. After you have said what you had to say, and had it thoroughly grasped, comes the question whether, having heard it and heard it clearly and accurately, it is understood. It is never a waste of time to explain anything abundantly, and with all the fullness possible. The more you expand any subject, the more you indicate its possibilities and its importance, and the more you make it clear in its meaning and content.

It is one of the curiosities of teaching that so many teachers, and so many parents who teach, leave

such vast areas of conjecture in the minds of the children with whom they have to deal. Even adults do this often with each other, and you have often heard yourself say musingly, "Now, just what did that mean?" which, of course, shows that the matter was left in need of explanation. I found this out many years ago in what I was taking for granted in my sermons. I would make an historical allusion, perhaps familiar to me, and therefore, as I supposed, familiar to the majority of my congregation. But I soon found that this was not the case, and was much gratified to hear people appreciate the fuller explanations which I afterward gave. Never take understanding for granted. Make sure that you have it, and explanation is the only way.

Here again each teacher or parent must make his own method. I often found it expedient to turn things around and approach them from the other end or to change the entire verbiage of any given proposition, and put it into an entirely new dress. In this way the subject matter was turned over and over until it became absolutely clear from several different angles. Such labor is the most rewarding, because it tends to clarify your own thought, if the matter is new to you or lacks distinctness. It is also useful to write what you have to say, because visualizing it tends to clearness.

But leave no dark corners about anything you are trying to teach. Open it out, turn it inside and out, and ask all the questions you can, and encourage all the questioning you can! This is how matters clear up and become a part of the permanent mental furniture.

Association. There is hardly anything in the form of knowledge in this world that is not related

to something else. Very well, find out what that something is and bring the two into close relations so that, by association, one suggests the other. It is probably clear to you how often children mistake words that look nearly alike, or sound nearly alike, but this can be made an element of strength as well as weakness. In a very similar way, things that can be compared to each other should be compared, because recalling the one is likely to recall the other. Matters that afford strong contrast should be associated, because contrast is also one way of fixing the mind and securing concentration.

Likeness and unlikeness have figured very frequently in many kinds of interests, as showing that the mind takes to similar or dissimilar groups by association very rapidly. Of course, this helps memory, and memory is an important aid to concentration. It is difficult to say which is more important. Some children take more quickly and strongly to the one, and some to the other. But they usually take to one or the other and often to both. Never leave any subject or fact unrelated to something else. Such a fact is not knowledge. It only becomes knowledge when it is correlated or associated with something else.

If the habit of association in teaching is followed carefully, and out of a reasonably well trained and full mind, the child gains in knowledge by leaps and bounds, and literally annexes, not merely facts, but blocks of knowledge. In this way groups of facts, related, are mastered at once, as the other day, teaching a youth the Latin of Caesar and dealing with the subject of shipbuilding by the Gauls, I taught him the whole group of Latin words at once, and found that he mastered the whole group as a group!

You will find this is frequently the case, and where groups of words, or ideas, or facts, can be taught as such, it should be done. That, too, makes for concentration. You will notice, if you take the pains, that children teach other games by the group method, the whole thing at once, so to speak. It is the most profitable way of teaching.

Repetition. Perhaps you have never stopped to think of it, but the reason you know some things so well is that you have heard them so often. Repetition is the mother of studies! "Line upon line, precept upon precept, here a little, there a little," this has been found the wise and effective climax to the building of the solid substructure of knowledge. Both children and adults gain in fluency and power by frequent repetition. A certain great Shakespearean actor told me that only after many performances did his lines become second nature to him, but when they did, they were a part of him. We cannot, of course, go to this length because there is not time, but the principle is sound for us all.

Repeat, not, however, in the dull, stupid way of using the same words again and again, in the way in which it was originally done, though, of course, your matter must remain the same. But there are many ways of saying the same thing, and saying it interestingly, too! In a word, then, repeat, and repeat, and repeat again! That fixes things and here, too, no time is lost, because through this the habit of repetition comes which makes a new grip on the business of concentration.

These, then, are the four pillars of your temple of concentration: attention, explanation, association, and repetition. At first this will seem slow and cumbersome, as indeed almost everything else does. But

with continued effort, ease and power develop, and after a period the habit of decisive and expectant attention opens the way to fixed application, and, before you realize it, you have the power and the habit of concentration. It turns not on ability, and not much on method. It turns on the character of the parent or teacher for holding on with patience and steadiness till the end is attained.

INTRODUCING A CHILD TO SHAKESPEARE

LINA WRIGHT BERLE

Author of "George Eliot and Thomas Hardy, a Contrast."

 HERE is no one complaint so often made by parents and teachers as that of the difficulty of persuading children to read good literature, or to enjoy it intelligently. Too frequently the masterpieces of literature are never touched until after the child's taste has become corrupted by the weak travesties of literature which are offered to it.

The remedy for such a condition lies in creating the delight in real literature before the trouble develops; and the swiftest means to this end lies in familiarizing the child, as early as possible, with the classics of the language. Chief among these in importance are the plays of Shakespeare, and these are in addition among the most stimulating of all books for children to know and remember. Their sincerity, their narrative, and their poetry, all make an irresistible appeal to a child's imagination, given only a fair opportunity. And that opportunity any parent can give, for it requires only an alert and vital speaking voice, and an intelligent reading of the text.

The permanent increment from such a course of study is almost too great to overestimate. From the point of view of technical education, the gain is incalculable. Even a young child will gain enough comprehension of the story to make the reading worth while; but this is not all. A child who has followed

with attention and comprehension, even though incomplete, the tangled periods and elaborate structure of Elizabethan verse, will have little difficulty in understanding any other forms of the written language. Almost without knowing it, he will have learned to read intelligently the English of literature.

How important this is may be judged from the difficulty that children of ten and twelve have in understanding, in writing, ideas which they comprehend perfectly in speech. For this there should be no excuse. So rich and varied is the Shakespearean vocabulary that only a brief acquaintance with it enlarges the scope of a child's understanding, and simplifies the process of learning to follow the dialect of books.

From the point of view of general information again, the many-sided value of a knowledge of Shakespeare for a child becomes apparent. Classical allusions require explanation lest the point of a witticism be lost; facts, superstitions, conditions, are endlessly brought to mind. The fundamental human relationships are illustrated, and lines of speculation are opened which lead far afield, and into regions which tempt a child's fancy to follow. Phrase upon phrase, the current coin of literature, occur, and take their place both in their context and in their adapted usage.

This takes no account of the imaginative gain, humanly the most valuable of all. I know of nothing more fascinating to watch than the gradual interweaving of Shakespearean incident and setting with the stuff of a child's mind under this process. Sometimes it shows itself in laughable forms, as when a pupil of mine defended a piece of unauthorized fool-

ery with a Shakespearean quotation. At other times, with the same child, it was evident in his groping attempt to reproduce the Shakespearean manner in his own composition. Still again, it appeared in the wistful recollection of a favorite play, and the question, "Couldn't we read another play like 'Romeo and Juliet'?"

When we realize that a child's mind is continually absorbing and assimilating whatever information it can seize upon, whether legitimately and desirably or otherwise, there can be no question of the need for providing adequate material. This should be chosen not merely to occupy the mind, but also to stimulate its interest. Stories nearly related to the child's own experience will undoubtedly furnish occupation, but because they are limited to his own inexperience they fail to furnish intellectual stimulus. Moreover, there comes to every child, sooner or later, according to his age and development, a time when the conventional material of children's stories fails to satisfy the growing appreciation of the facts of an actual world, or the wish to enter a new realm of discovery. It is at such a period that the plays of Shakespeare bridge the gulf between fairy-land and every-day, and make a shining pathway to the education of the spirit.

Significantly enough, by awakening the delight in the highest forms of literature, the charm of the lower types is automatically removed. A boy who has reveled in the blood-and-thunder of "Macbeth" will find that his preference, rather than some atrocious tale of youthful heroism and savage force. The taste for good literature, once cultivated, is not easily lost.

All this is granting a fair opportunity. The

practical question is how to create this opportunity. The advantage of an intelligent reading cannot be too strongly insisted upon in this connection, for it should never be forgotten that by careful inflection and accentuation of the words themselves, the sense can be conveyed more effectively than by hours of laborious explanation. The child is in much the position of the Elizabethan audience; he has no prepossessions for or against the play, and he will appreciate so much of it as the reading can make vivid to him. It is in no degree necessary that he should grasp all of it at once, providing always that the fundamental situation is clear to him.

The main point to watch, then, in beginning a play with a child, is his understanding of the expository parts. It is absolutely essential that he should be able to refer to the Hero, the Heroine, and the Villain as such, and that he should never be in doubt on these points. Beyond this, the explanations given need be only sufficient to make the sense of the passage clear, unless in response to actual or implied questioning. Passages involving irony or dissimulation will need to be made perfectly plain, but beyond this it is safe to let the text speak for itself.

The appreciation of turns of phrase and poetic fancies is a matter of slow development, and one that need not be forced. One cannot expect of a child recognition of the peculiar felicities of such a line as the oft-quoted one from "Macbeth"—

"Whom we, to gain our peace, have sent to peace," but when understanding of the general situation is secured, one may well have reason to be surprised at the child's sensitiveness to the subtleties of mood to which the subtlety of language is but an index.

Where there are two or three children together,

of reasonably equal attainments, the assigning of parts to different ones, and reading by turns, is usually of great delight. But this assumes children who are old enough to read easily and intelligently aloud, and care must be exercised to suit the parts to the children—always observing strict impartiality. I have been obliged to mediate between children, none of whom wished to take the villain's part, and to insist upon strict order of precedence in assigning the heroine's lines to a group of girls. And I have always reserved to myself the privilege of reading the more famous or complex passages, to insure a thorough understanding of them.

A caution is important. Many people try to give slow, detailed study to plays read aloud, under the impression that by so doing they secure a fuller comprehension. For adults this is in part true; but in teaching Shakespeare to children, even up to those of fifteen and sixteen years, it has been my experience that speed is of more value than detailed study. Once the action is fairly under way, explanation should be allowed to interfere as little as possible with the main current.

This does not mean that anything relating to the nature of the action or situation should be slighted. Often the dislike which a child will express for a given story may be traced to a misunderstanding of the preliminary situation. A clear-thinking child will often ask questions which give the clue to his own difficulty; but a less alert mind is in danger of dismissing the whole thing with, "I don't like it," thereby creating a prejudice harder to overcome than ignorance.

It is interesting to watch a child reach his own conclusions about plays on the basis of what he him-

self has read and understood. An eleven-year-old pupil of mine came to "Hamlet" without preconceived notions of any sort. He had read nearly a dozen Shakespearean plays before it, each with pleasure, but he had no artificial ideas of importance or merit to bias his judgment. By good luck, one of the plays fresh in his memory was "King Lear." From the time we began the new play, his delight was unbounded and spontaneous; from the first tense moment of encounter with the Ghost, he was breathless with eagerness. Eventually we reached the debatable ground of Hamlet's madness.

At this point, remembering the contradictory views of critics, I was curious to see whether the boy would judge the madness to be real or feigned, and accordingly I did my best to leave him absolutely free to choose his own interpretation. After each exhibition of strange behavior I questioned the child, and received an emphatic negative.

"He's just pretending." "He's not mad, only excited, there." And finally, with the assurance of one who has compared the spurious with the genuine and perceived the defects of the false, he decided, "He can't be mad—why, he isn't at all like Edgar in 'Lear.' " With unerring instinct he had made the contrast for himself between the two manifestations of insanity, and had made a rational decision. His naïve conclusion, that "Hamlet" was the greater of the plays was one of the clearest evidences of all that the reading had meant to him, coming as it did, unasked and unbiased.

To parents contemplating such a study of Shakespeare as this with their children there are one or two practical questions which occur. The primary one is that of the choice of the first play. Such a

question can only be answered conditionally. It depends upon the child. If he be full of boyish enthusiasm over battle, murder, and sudden death, the course is clear. "Macbeth" and "Richard III" will satisfy a bloodthirsty twelve-year-old completely. Indeed, I am inclined to believe that one cannot properly appreciate "Macbeth" without grasping the melodramatic aspects of it. To a child these are the outstanding ones. Moreover, if a craving for sensationalism exists, it is far wiser to satisfy it with real literature than with the shoddy substitutes which are offered to children, especially boys.

It may be objected that the subject matter of many of the plays assumes knowledge of many things which were best kept from children. To a very limited degree only is this true. And such is the tendency of our modern life that with the unavoidable incursions of sordid fact into every child's life it is better to let the knowledge come through vital literature than through some less worthy source. It is this that makes the question of an expurgated or unexpurgated text an insignificant one; and the very limitations of a child's knowledge render the occasional freedoms of a less fastidious age harmless.

The question sometimes arises as to the advisability of taking a child to see a Shakespeare play, and whether this should come before or after he has read it. In that case, the reading should certainly come before the performance. The sense of expectancy, a valuable help in passing over the less pictorial parts of a play, is otherwise lost, and the child is likely to assume that his knowledge of the play is sufficient by reason of his having seen it on the stage.

In conclusion, there is this to be remembered—that the plays of Shakespeare were written for the

entertainment of the public. They are primarily sources of pleasure. If they can be presented to children as they came to their original public, a joy and a delight, there will be taken the first step toward the most liberal of all educations—an education for happiness.

THE EDUCATIONAL VALUE OF THE NEWS

LINA WRIGHT BERLE

Author of "George Eliot and Thomas Hardy, a Contrast"

E have become so accustomed to having the events of the world-theatre so close to us that we need scarcely exert ourselves to learn them, that it is difficult for us to conceive how much the existence of cheap news has meant in our lives. A country without newspapers seems an impossible anachronism, and is rapidly becoming so. One of the first growths of democratization is a free press.

Moreover, in the development of the world, the press has been forced to take cognizance of the occurrences in all parts of the globe. How true this is we realize when we remember that in London, some two hundred years ago, when Joseph Addison and his friends undertook the publishing of a modest paper, their sources of *news*, as we understand it, were pitifully meager. A man who wished to understand or inquire about the complexion of domestic politics was obliged to frequent a given coffee-house, where might be seen secretaries and officials off duty, who, in casual discourse, might let fall their fragments of information. A man chose his coffee-house of an evening with reference to the kind of topics he wished to hear discussed, or to the nature of the information he wished to acquire.

But this was not all. Letters from foreign capitals, received subject to the uncertainties of wind and

stage, offered a precarious stock of information in regard to the Continent, qualified always by the secrets which his official position imposed alike upon sender and receiver. Ladies who desired news of the Paris fashions of the day were fain to wait until, twice a year, the box containing the half-dozen modishly dressed dolls was unpacked for exhibition.

There was a still more serious phase to the isolation which was thus maintained by lack of communication between the different parts of the world. Pieces of general information, which now the newspapers explain for their readers in sufficient detail as to make special knowledge of the subject altogether unnecessary, were then available only after laborious research. The opportunity to gain this was given to young men of sufficient means and position to undertake the so-called "grand tour," a period of travel and residence abroad for which our present-day education offers no equivalent. We no longer require a man to spend from one to two years in a country in order to learn its governmental peculiarities. The commonplaces of the daily news have made much of this unnecessary.

One has only to read such a book as Lord Chesterfield's "Letters to His Son" to understand what this "grand tour" meant. Writing in the middle of the eighteenth century, his instructions as to the kind of information he wishes his son to acquire are precise and clear. He was anxious that the young man should succeed him in the difficult and tortuous business of a secretary of state; and it was therefore a matter of concern with him that his son should understand points of government, history, laws, and so on, among the people with whom he was staying. For the profession he had in view, an acquaintance with

social usages, orders of nobility, economic conditions, the relation between State and Church, military and naval puissances, as well as more trivial matters, like the ceremonial at the various German and other courts, was essential. Moreover, as he is continually reminding the boy, he will have but the one opportunity to learn these things.

Of all these things, by far the greater part are open to even the humblest citizen of the civilized world today. It is no longer necessary to live in a country to learn its military strength; with the aid of the almanacs issued by the great newspapers, it is possible to gain a working idea of such matters in less than an hour's time. The history of the different world-states has been printed in a thousand forms, to meet the needs of a thousand types of readers. The financial page of any paper gives an accurate account of economic developments, from which any man may reach his own conclusions with fair success.

It is true, there are still aspects of contemporary civilizations which can only be appreciated now, as then, by travel and residence; but the lack of this intimate acquaintance may be compensated for in large measure by study and reading. Nothing is too trivial to escape the news-gatherer. A traveler from a far distant country told me that, as a preparation for his visit to America, for the last few weeks of his stay in London, he regularly read the *New York Times*, in order that he might have a better understanding of what to expect. And, fortified by the knowledge, he entered upon another phase of his journey around the world. From the miscellanies of the press a man may choose whatsoever he will.

If you examine the pages of any newspaper, you cannot fail to be struck with the diversity of the

news. From Washington comes a statement of the proceedings in Congress concerning a certain measure. A telegram from South America reveals political upheaval. From Tokio the news of a movement of Japanese troops will probably give, in explanation, some account of happenings in China, which is necessary to the proper understanding of the item. A despatch from Russia indicates a new swing of the wheel of democracy. Any one of these may prove to be the hammer-stroke of fate. The assassination of two royal visitors on the Servian frontier was the immediate occasion for a world's titanic struggle.

Under these circumstances, necessarily, it is not possible to expect absolute truth from all that is printed. Do the best they may, the editors cannot prevent inaccuracies of fact and opinion from occurring in their columns. The news as it comes to them is often contradictory and incomplete. It is not hard to find cases in which telegrams received at approximately the same time, from different sources, contradict each other. Government censorship, the difficulties of long-distance reporting, the need for observing reticences of various sorts, all make it impossible to accept without qualification statements whose authenticity is not plainly indicated.

The conditions of the time are responsible for this, not in any sense an undervaluation of the need for reliable and accurate news.

To discriminate between the actually reliable and the less trustworthy items of news interest is often a hard matter, yet anyone who is anxious to be well-informed himself, or, still more, anyone who wishes to make an accurate summary of the essential developments for a child, must adopt some principle of selection. In such cases the simplest canons of the

higher criticism are the safest. Roughly tabulated, they follow somewhat the following lines:

1. Can the particular report in question be verified if one takes the trouble to do so? Is it a report based on the documents from which history is written? A concrete instance will serve for illustration. The message of a president to Congress, dealing as it must with matters of national concern, will have the highest guarantee of accuracy. Indeed, the careful study of the text of such a message will often answer questions which may arise concerning the plausibility of some other suggestion or comment. This is a first hand source of information, and is to be valued as such.

In somewhat similar fashion, a report which bears a responsible signature is worthy of the same credence which would be due to its author. That may be little or much, according to the standing of the speaker, and his reputation for careful or unrestrained speech. But in any case the fact of the signature proves the existence of a person who is willing to back up his statements.

Often it is not possible for a prominent man to allow his name to be used in connection with certain information which he may think fit to divulge; and such reports, often with the caption, "Officials believe," must be treated to scrutiny, in connection with confirmatory or other evidence. The phrase in itself guarantees nothing.

2. Is the subject matter of particular telegrams chosen for editorial treatment? If so, it is likely to be of importance sufficient to merit consideration. This becomes the more true in the case of semi-weekly or weekly editions, whose infrequency forces them to sift and reject the less reliable portions of

the news. Indeed, the editorials written for such papers are likely to have more weight than those made necessary by the immediacy of the daily or hourly issue, representing as they do a breathing-space for reflection.

3. Finally, is the report itself one which is in harmony with previous information on that particular subject? If not, it should be scrutinized carefully. Events do not occur, as a rule, without some previous intimations; and these are commonly proportioned to the magnitude of the interests involved. It is possible, of course, that no warning will be given, but the chances are against it. If we know nothing more about a particular situation, we shall probably know that anything may be expected to develop; and this will qualify our judgments of the news about it.

One word of caution should be appended to this which applies not only to the news of the day, but to the tremendous body of literature of the immediate present—the mushroom-like books which purport to give “inside information” as to the secret history which caused or prevented international complications. Especially in times of intense feeling, like the present, it is well for the plain citizen to remember always that the persons who possess first-hand, conclusive evidence as to the causes of present world-relations, whether those causes be remote or recent, are very few indeed, and most of them are NOT talking. We have already heard protests from high quarters against the damage done by irresponsible persons who sowed abroad conjectures and assurances as to Government action, before such action had been determined upon.

Every child has a right to know as much as he can understand of contemporary world-politics. Much

he cannot fail to learn in the casual way in which children pick up information of all sorts; and he should be given the opportunity to know all that may be of the events of his day. I am inclined to think that most children feel about the matter as did a twelve-year-old friend of mine. One day, in the incidental pause of a discussion of international politics, she slipped down from her seat on the post of the banister, pulled her middy-blouse into more seemly position, and commented decisively:

"I'm glad I'm not one of my children!"

There was evidently some connection in her mind, and in bewilderment I tried to find it.

"Why, Margaret, what on earth do you mean?" I exclaimed.

Her answer was laconic. "Just think of all the history they'll have to learn, extra!"

Margaret's point was well taken. The things which came to her as a matter of casual information will have to be learned as set tasks by her children. The questions of diplomatic right and policy, of democratic liberty and autocratic control, of government ownership and private management, which are matters of contemporary agitation, will have become hardened in the eyes of the next generation, into the "Enteuthen exelaunei" of Xenophon, or the "All Gaul is divided into three parts" of Caesar.

The time for encouraging and developing the intelligent use of all available sources of information is the time when the child first learns to read the newspapers. If he be given a definite objective, and be taught to discriminate somewhat as suggested above, the likelihood of his becoming an intelligent and useful citizen is increased tenfold.

The *Nation* for March 21, 1918, contains a remark-

able article by Oswald Garrison Villard on "The Press and the International Situation," which emphasizes the great functions of the press in these days of stress and turmoil. His plea is for the independence and honesty of journalism, even though that independence be reason for criticism of existing policies. In conclusion, I can do no better than to quote a significant paragraph.

"If public faith is further weakened in journalism as it has been shaken in the old-fashioned diplomacy and statesmanship now so utterly discredited, we shall surely be open to the danger of conquest by demagogues, by the vile spirit of foreign militarism, or by the unintelligent revolutionists of the most radical stripe. In a world in chaos, it is essential that there should be something to tie to, something to which men may hold fast—even the power of the church has been waning under the stress of a world war. There must be some basis of accurate knowledge by which men may test events and shape the course of the nation. Our forefathers deemed the newspapers the chief bulwark of our liberties, and attempted to safeguard the rights of the press by a constitutional provision, lately much honored in the breach. In order that the newspapers may exercise the corrective and critical influence which those wise statesmen considered essential, the gathering and presentation of the news must be absolutely independent of politicians, officeholders, and censorship."

A public which reads intelligently and critically offers the greatest single assistance to journalism which strives, like this, to realize the finest ideals of the profession.

QUOTATIONS

"Education is an atmosphere, a discipline, a life."

"Pedagogy is sanctified common sense."—*Francis W. Parker.*

"The poets who are to sing our songs, the builders of a City Beautiful, the makers of our literature, the prophets with a belief that 'the best is yet to be'—these are all in our schools today."—*Lucy Wheelock.*

"That knowledge is of most worth which can be most directly wrought into the fabric of our lives. That discipline is most valuable which will best serve us in 'quietly unfolding our own individualities.'"—*David Starr Jordan.*

"The aim of school and college is not primarily learning, but the development of strong, well-balanced men and women, who can bear the burdens and do the work of their own place in life, and meet the emergencies of a complex civilization. The chief business of the lower grades (below high school) should be to promote healthy physical growth. The body of the young boy and girl demands more care and attention than the mind. Pulmonary, rather than cerebral, capacity is the best promise of future usefulness. Playground, garden and gymnasium can help more than desk and recitation. Both are needed, but the physical is first; afterwards that which is mental and spiritual."—*Professor Tyler, Author of Growth and Education.*

"The school is essentially a time and labor saving device created with us by democracy to serve democracy's needs. To convey to the next generation the knowledge and the accumulated experience of the past is not its only function. It must equally prepare the future citizen for the tomorrow of our complex life. The school must grasp

the significance of its social efficiency. There are many reasons for believing that this change is taking place rapidly at present, and that an educational sociology, needed as much by teachers today as an educational psychology, is now in process of being formulated for our use."—*E. P. Cubberley in "Changing Conceptions of Education."*

"It should be a function of the schools to build up common sense. Folly should be crowded out of the schools. We have furnished costly lunatic asylums for its accommodation. That our schools are in a degree responsible for current follies, there can be no doubt. We have many teachers who have never seen a truth in their lives. There are many who have never felt the impact of an idea. There are many who have lost the orientation in their youth, and who have never since been able to point out the sunrise to others. It is no extravagance of language to say that diacritical marks lead to the cocaine habit; nor that the ethics of metaphysics points the way to the higher foolishness. There are many links in the chain of decadence, but its finger-posts all point downward."—*David Starr Jordan.*

"It makes little difference what your studies are: it all lies in who your teacher is."—*Emerson.*

"What the teacher may *say* is very likely not to fit the perception of the children. What the teacher *does*, they can easily understand."—*Foundation Library.*



THE HAYMAKERS By Leon A. L'Hermitte

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THE NATURE OF SCHOOLING*

ANNIE WINSOR ALLEN

Author of "Home, School and Vacation"



MOTHER thinks of her child's life, while it is under her charge, as divided into rapidly merging strata like the rainbow, each band of years well defined at its center and shading off at beginning and end into an adjoining band. First there is infancy, stretching from birth to the time when the child can no longer be carried about. Then babyhood, from the first self-confidence until he can be trusted alone on errands and visits. Next, childhood, from the time when he loses his baby roundness until he begins in earnest really to assert his personal independence. Then boyhood, from the beginning of his teens till his beard starts to grow. And then, at last, the few precious years of immaturity before she is to yield him full charge of his own rights.

The mother's
division of
the child's
life

She thinks of school as merely one incident in this manifold rainbow interest. To her, school is a convenience which makes its appearance just when a child's mind begins to need more constant attention, perhaps, than the people at home have time or inclination to give it. She has recourse to the school simply that the more formal parts of his education may be accomplished thoroughly and systematically.

*From "Home, School and Vacation," Annie Winsor Allen, by permission of Houghton, Mifflin Co.

Or she sends him to school because she does not know what else to do with him.

If the school, in like fashion, regarded all of the child's life as within its own province, it would put him systematically into classes, and would know exactly what he was to accomplish in each year. Instead of being indefinitely divided into stages, his life would be succinctly tabulated somewhat in the following manner:

<i>School</i>	<i>Period</i>	<i>Duration</i>	<i>Age and Class</i>
Nursery	Infancy	3 years	0, 1, 2
Kindergarten ..	Babyhood	4 years	3, 4, 5, 6
Primary	Preadolescence .	7 years	7, 8, 9, 10 11, 12, 13
Secondary	Adolescence	4 years	14, 15, 16, 17
College	Immaturity	4 years	18, 19, 20, 21

School but a
part of
education

A mother's natural way of viewing the matter is too vague to be useful to her; the other way is too impersonal. But some orderly way of dividing and tabulating may to great advantage be adopted by the mother in considering what is owing to a child year by year, and what at each stage he should have accomplished; it is even well to think of schooling itself as beginning with the baby's first breaths. To do its best work for a child, schooling must be planned as part of the general scheme of his education; though education must not, conversely, be regarded as all a strict schooling. And everywhere, in all stages, at home and at school, education must be dominated by simplicity, thoroughness and serenity.

Teachers of
infancy

The teachers of infancy are the mother and the nurse, aided in the case of lucky infants by the father and the other children. It is a time of no definite tasks, when the new mind is learning what it

can without conscious effort, and when it must be given fit experiences to learn from.

With babyhood, duties begin and gradually multiply, and the rudiments of all accomplishments are learned. Perhaps a pleasant friend is added to the natural teachers, who appears in some homelike room for a part of every morning, and has school with the children and with some of their familiar friends. While they are little and simple, they can learn the little and simple parts of everything, so that when they are larger and more complicated, they need not be belittled and bored by little simple things, but may be ready equipped for getting larger, more complicated knowledge. And, likewise, before they grow conscious of themselves as compared to others, before they learn to be discouraged by the glaring discrepancy between their performance and their model, they should be allowed to try their hands at many things. Thus they gain a manipulation of material, and a familiarity with its feel and character. A little child has no standards of perfection, and needs none. Unoppressed by the distant ideal, he may begin the piano, writing, drawing, painting, cooking, sewing, French, German, geography, botany, dancing—everything; and incidentally he will be gaining an unconscious, rudimentary sense of the unity of knowledge.

It is best not to launch such small children in a large school if one can help it, nor even at the very first, in any school at all. All the beginning can best be done at home, in the simple, familiar surroundings, as part of the unpremeditated inevitable course of natural life. Probably the ideal way for children of five or six is to be taught in little groups of from four to a dozen. To these little private, personal,

Small
children
should be in
small schools

uncomprehending creatures, the world should seem little in private, very personal and matter of course.

The schooling
of childhood

When childhood sets in there come natural exactions—the need of sterner compulsion than home can offer, the capacity for more difficult companionship than that of intimate friends, and the mental demand for a larger size to the known world. Yet their understandings are still extremely simple. They ought still to live in a world unperplexed by complex considerations. In every possible way children under thirteen should live so that the few simple truths of morals, conduct, and right thinking are brought undisguised to their understanding, over and over. So in the primary school, things are to be merely less familiar than at home, more formal. There are other children about who are not intimates, and the teacher is not simply a family friend.

Here begin definite study and entirely independent work. For it is a poor practice to supply children with so many teachers as to keep them at work almost all their school time being taught. Half the time they should be working by themselves, free from the pressure of a superior intelligence. Fortunately, the subjects actually to be taught in these lower schools are such that intelligence, experience, natural fitness, and general culture are all they demand from a teacher; consequently the teachers for each child can be few, and the total number of pupils should be so likewise. It is certainly not the best possible arrangement for primary school children to be in a really large school.

Simplicity
should be the
keynote of
the primary
school

In appointment, let the primary school aim at simplicity, and disregard the many elaborations which are counseled by the strong American desire for entirely irrelevant perfections. The perfection

at which to aim for childhood is the perfection of simplicity—simplicity in curriculum and appointments, and simplicity in effect. Many schools miss this simplicity of effect in the complexity of their effort and the elaborateness of their “plant.” They give their inexperienced pupils the impression that there is no end to the necessary things, and that there is no difference of importance between good ventilation and polychromatic photographs. They provide an especial appliance for each separate thing that is to be done, instead of using the smallest possible number of implements and methods, in order to draw attention to essentials. This mistake is characteristic of our age. We are sadly without a sense of proportion; we make no sturdy insistence on relative values. And so we are easily and pathetically misled by the eager thoroughness of specialists, forgetting that perennially the “official doth magnify his office.” For instance, technical training of any sort is not really necessary to a sound liberal education; it is often a hindrance to it. The liberally educated mind can quickly acquire, at need, any desired technicalities. So the specialists are mistaken in supposing that subjects which involve elaborate outlay and paraphernalia are necessary to real education, or that such of them as are wished for younger children cannot be learned at home without the encumbrance of elaborate graded methods. If we try to make a child a perfect manufactured article, through perfect grading and perpetual instruction, we shall do it at the expense of his imagination, his spontaneity, and his personal initiative. The school which is to supplement a good home should teach only those things which need competition and numbers to be learned successfully, and those things

which can be taught by an expert who is too expensive for individual use.

As to methods of teaching, pedagogy and psychology are helpless to prescribe for the infinite variety of human type and human opportunity. One teacher teaches best in one way, another in another. One child needs slow approach; another apprehends quickly. Logical systems are subtle snares of the tempter, and formal teaching itself is often out of place. Hints are often sufficient. Most of the things we know we have heard but once. Many things sink in without a drill, and the mind "worketh while sleeping." Not all knowledge can be produced in recitation and made visible or audible, neither is all skill to be learned by practice. Much of the best skill is gained by passive watching. Perfection comes but slowly, and to look for even final completeness is, of course, ridiculous. Saliency is the important matter. Therefore, teaching is to be judged, not by method, but by the condition of mind that it produces in the pupil. If it produces wholesome eagerness, independence, accuracy, and intellectual modesty, it is good teaching. If it produces apathy or nervousness, mental attitudinizing and affectation, thoughtless repetition, servility of any sort, carelessness or bumptiousness, it is bad teaching.

In regard to subjects, the primary school will give most of its time to the obvious things. Good primary education supplies in every department of external life the mere elementary and innocent, wholesome facts and methods. It touches on many subjects, but in none should it go below the surface, or let the children's minds feel puzzled or harassed. Throughout childhood the principal mental capacity is for reproduction, for memorizing, and other

Teaching
judged by the
state it
produces in
the pupil

Subjects of
study for the
primary
school

kinds of imitation. Children love disconnected facts, and do not apprehend the significance of more than the simplest relations of cause and effect. Their intellects, being the latest of human acquisitions, develop later. So childhood is the time for storing up facts of all sorts, for gathering the material of future thought, and for training memory and attention. Consequently most of the tasks in a primary school can and should be such that perfection is imaginable by almost every scholar. The amount of exact knowledge necessary is very slight; the exactness and the training are all important. Very few subjects should be *studied*, and of these subjects only the simplest portions. The school demands should be simple, unpretentious, unstruggling, and healthy, so that home joys and home purposes will not be swamped by a pervasive, insistent flow of school interests and school duties; and so that the children's minds will remain free and buoyant.

The interest in school work should be steady and quiet. This is the normal, healthful way to work, without using excited energy. It is as near as possible to the sort of interest that children have when they are playing by themselves. Perhaps children whose perceptions are dull, need to be roused by stimulating methods. But children of intelligent parents are apt to be keenly alive in all their five senses. The mere using of their powers is a pleasure. The subject and an opportunity to accomplish something are stimulus enough for them. For this sort of child, the added excitement of a teacher's superimposed personality and simulated suspense is nervously injurious. For him there is no need of trying hard to make school pleasant. There is much more need of making it serious, and giving him a

Excitement
not essential
to good work

habit of hard, steady work. For him life is already sufficiently pleasant, and he does not need to be taught most things laboriously. Interests crowd upon him.

The child
should learn
his own
lessons

Moreover, a habit of having always some outside stimulus to urge it on to work, is bad for the mind's self dependence. A teacher should teach a child how to learn, not teach him his lessons. The child should learn his own lessons, and the lessons should be within his capacity for that kind of learning. So work in a primary school should be done in a steady, thorough, interested kind of way, quiet and pleasant, and coming as a matter of course, like eating breakfast and going to bed. There should be reports to the home, but no ranking marks for the children's delectation, exhilaration, depression and jealousy; no prizes, no sharp comparisons of any sort of child with child. Comparisons belong to later life, when the basis of just comparison can be understood and the power of comparison is developed. Children should not be made conscious and critical of themselves or of their neighbors. They should work together in a spirit of mutual good will. Competition, emulation, a wish to be foremost, are natural and necessary; but they are not first rate motives. In school, by virtue of the presence of others, they will always be healthfully at work. They need not be fostered, and the only motives that a teacher of children should appeal to openly are the ones she most respects—the desire to do things as well as you possibly can, and the desire to gain what you have seen to be good. Above all things, work must be earnest, sober and important.

The schooling
for youth

At the outset of youth, life suddenly crowds and lengthens. This experience is universal. Looking

back from maturity at our youthful selves, we seem to see long spaces between the happy child of twelve and the searching young creature of fifteen. There is not more difference between the babe of six months and the child of three years. Therefore, here may well come a break in all school surroundings, and a year of easy work with plenty of outdoor exercise; a change in the spirit and method of the teaching, and even to some extent in the personnel of companions. It is now that life becomes complicated, led by ideals impossible of fulfillment, redolent of questions and arguments, suggestive of comparisons, difficult. School should change in like manner. A variety of teachers, a large company, a voluminous aspect in the studies, an aim beyond perfection, these should replace the clarity and self completeness of the earlier school.

In appointments and subjects, the secondary school is necessarily and desirably complex. The youthful mind is full of new powers and new kinds of interests. It needs to be fed from a full manger. As to methods of teaching, stimuli of various sorts are suitable enough and competition to a mild degree is not out of place. But the desire to do things as well as he can, must grow even stronger as the standard of performance rises. And the desire to gain what he has seen to be good must grow wiser, more independent, and more unselfish. To them must be added love of abstract truth, love of knowledge for its own sake, understanding of the relations of things and of the reasons for things, a joy in hard work. The youth must learn to know himself. He must accept and use his natural place among his fellows; not pluming himself upon his talents nor blinding himself to his weak points, nor being out of patience

**Secondary
schools
necessarily
complex**

with his stupidities, but looking upon his powers as tools to be put to the best use he can find for them. All this can be fostered at school, but the home expectation is what aids him most.

Youth needs
college or its
equivalent

Youth needs college, or if not college, then something equally worth while, equally complex, and equally enlarging, something which will establish independence and enrich the mind by daily contact with the process of careful thinking. Colleges are foolish, it is true. But so is society, and so is business. Each is an inadequate device for the educational purpose. But college has the deeper purpose, and is a more thoughtful and carefully contrived device.

Whatever a boy or girl does from eighteen years old to twenty-two, should be considered and managed as still a part of life's preparation. We human creatures have the privilege of prolonged infancy, and those of us who are not in the clutch of financial necessity may seize the full advantage of that probation for our children. This is something that we owe to ourselves and to humanity. Unless those who are able, develop their children to the greatest advance they can reach, the whole race is retarded in its upward climb. Nothing has so hindered it in the past as the self satisfied lagging of the vanguard group.

Our children
must have
better
development
than our own

We are too apt to rest content if our children are as well developed as ourselves, and often we do not make the personal exertion necessary to secure even that. Of course, if we are satisfactory to ourselves and completely useful to other people, we may save ourselves the bother of puzzling over education; we need only reproduce for our children what we went through ourselves. If most of our friends are well

rounded and thoroughly valuable persons, so that we know that they have reached the fruitful use of every power they have, then we may feel satisfied that the educated classes are doing their full duty toward their own individuals and toward their numberless fellows scrambling up behind them. But we know very well, each searching his own self and his acquaintance, that barely a person can be found who is able to do full justice to himself. Everyone might be more satisfactory than he is, might easily be so. There is no one who would not have been better and happier for some wiser treatment in one respect or another while he was in tutelage.

It the more concerns us to use all possible devices for preventing omissions in our children's education, and to see to it that their schooling at every stage supplements a wise home training and a rich home opportunity. The home training must be controlled by justice, sympathy, and a high standard of performance, debarring rigidity, indulgence, and good-enough-will-do. The home opportunity must give ample room for personal tastes, spontaneous activity, genuine enthusiasms, and unhampered experiments. Not a month must be unheeded. The child will never come to that age again.

THE CULTURE AIM IN EDUCATION*

EUGENE DAVENPORT

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University of Illinois

"To put thought into our work and work into thought;
to idealize existence and to preserve these ideals in every-
day life—this, too, is culture."



AM exceedingly anxious not to be misun-
derstood with respect to that phase of edu-
cation which we call culture, particularly
that form of culture which has had in the
past and is likely to have in the future its highest
realization through the study of literary and phil-
osophical subjects. All this I would preserve in the
education of all classes of people.

Personal
efficiency a
major demand
in education

It is the special purpose of these pages to em-
phasize a high degree of personal efficiency as a
major aim in education, even if that efficiency is to
be exhibited along industrial lines, and yet I have no
sympathy whatever with any scheme of education
that would neglect, much less eliminate, every time
honored subject or educational ideal that cannot dem-
onstrate its direct and immediate application to
utilitarian ends.

Culture
necessary to
efficiency

There is education, even culture, in technical
training properly undertaken, but any attempt to
secure industrial efficiency by the sacrifice of cultural

*From "Education for Efficiency," copyrighted 1910, by D. C.
Heath and Co.

subjects will defeat its own ends. If, in the past, we have made the mistake of assuming that a system of education aiming chiefly at culture would also secure efficiency, that is no reason for now driving to the other extreme and discarding the culture aim entirely, by confining our attention exclusively to the so-called practical. While I would give to the individual large liberty of choice, I would teach to all classes of people all forms of human knowledge, both those that lead to immediate results and those that appeal strongly to the intellect, regardless of professional ends, and that is why I have argued for that unity in education which would neglect nothing that is really valuable to our civilization in the education of the masses of the people.

Not that all will react equally to the culture phase of education, because they will not. Some fail to react even when possessed of personal ambition to excel, just as many a man with no voice essays to sing, to the huge satisfaction of his own unattuned ears and to the torture of all who hear him. Even this is laudable in the effort, and the advantage to the performer is doubtless worth all it costs to the auditor.

**Natural
inequality**

But some will react, for this reaction to the highest intellectual conceptions is a personal matter quite independent of occupation or surroundings, and we may have, if we will, farmers and mechanics and industrial people generally in large numbers who appreciate as well as any other class of people the highest mental processes of which mankind is capable.

**Culture not
limited to any
occupation**

A great sculptor found, quite by accident, a little boy moulding images at the mouth of an Illinois coal mine. He took him to his studio, and this

miner's son is now one of the world's greatest masters in moulding children's features in clay. Here was a genius born among the masses.

If only the education of industrial people be rightly balanced and the world of culture be opened to their vision, then will their leisure hours be made profitable, for there is nothing about labor or even about common things that makes impossible the loftiest intellectual achievements.

It was the shepherds on the Judean hills that evolved the highest conception of existence and of God that has ever been announced—all as they watched their flocks under the starry skies and wondered at the mystery of life; all in the leisure moments of their needful employment.

The culture
of work well
performed

There is another form of culture, however, that I desire especially to emphasize, and that is the intellectual development that comes to the individual as the direct result of doing extremely well whatever is undertaken, even though it be the most common things of everyday life. It is the doing of common things in shiftless ways, through dire necessity, under mental protest and with intellectual stagnation—this is what degrades; this is the degradation of labor; and it is inevitable to the uneducated and unskilled who regard labor only as a disagreeable necessity to be avoided if and whenever possible.

But to him who looks upon labor as an opportunity to achieve results; to him who sees the end from the beginning and labors to realize his ideals; to him who sees the results of his achievement as a part of a harmonious whole; to him who develops the thing he does until it discloses its proportions and perhaps its beauty—to him labor is elevating and the products of his labor are cultural.

The farmer who produces the finest horse that ever trod the turf could not do it unless he saw a mental picture in advance and dreamed a vision of what he would produce generations before he found and brought together the material that would produce it. Is not this art as high as that which puts the picture on the canvas after the farmer had produced the original as a living expression of his own dream? Yea, verily, and if we are to have fine horses, we must first have farmer artists to produce them, for, look you, the horse existed before the painter ever put him on the canvas. The original was, first of all, in the breeder's mind, a mental vision. Yes, if we are to have great things, then men of every occupation must dream dreams.

Here is a pile of soiled and crumpled linen—a most forbidding prospect. Who shall bring back again the beauty of pattern and design that are now obliterated? Not the menial, surely, who sees only the tumbled piece of dirty lace. It will be the artist, either born or trained, who has faith in the prospect and who sees through it all the picture that was in the mind of the designer of the patterns on which the lacemaker and the weaver wrought. This person, with results in mind in advance, by processes well understood, removes the filth of the street, and by cunning method brings out again the pattern and restores the picture, just as the sculptor chips away the outside stone that the statue within may appear. Is this menial employment? Well, if it is, it can never be performed by a menial, because no such person can appreciate the possibilities; hence much bad sewing and worse cooking; hence cleaning does not clean, hence disease, unhappiness, and death with its trail of wasted racial resources.

The mental
picture
necessary to
perfect
production

Menial
employment
is work
poorly done

Common
things well
done the best
preparation
for higher
culture

Nor would I have my reader overlook the fact that the culture that comes from doing in the best way possible the everyday and common things of life is the best preparation possible for an appreciation of that other culture that is purely intellectual, but which can never be properly appreciated except by him who creates, who produces in some fashion or other the expression of an ideal, whether the ideal be a picture upon canvas or in stone; or whether it be upon the landscape in the figure of beautiful trees and flowers or of bountiful crops; whether the ideal be teeming thoughts in words that will never die, or whether it be in the flesh and blood of an improved animal; whether it be in daily duty of a high and unusual order or of a common and ordinary kind, the individual must be an artist himself or his culture is only a veneer.

What real
culture is

To the writer, culture is the best expression of the highest faculties of man, with considerable stress upon the word *expression*. I cannot see much culture in mere ravings upon the achievement of others or even in meditation upon lofty thoughts and purposes *unless that meditation leads to action*.

Mere information is knowledge static, but the highest product of education is an informed and disciplined mind *at work*. So it seems to me that real culture, the only culture at least worth aiming at, is the highest possible exercise of the finest human faculties, working not for immediate and utilitarian ends, but for the best of which the man is capable.

I have alluded to the fact that so-called industrial people are in possession of about all the real leisure of the race. This is not only because of their overwhelming numbers, but also from the fact that outside of working hours, the relaxation of industrial

people is more complete than is possible with those of any other class.

If the time of this relaxation be not profitably employed, then it is the fault of the system of education by which the industrial people are prepared for life. There is nothing about ordinary employment that is degrading or that is adverse to the highest ideals; on the contrary, there is much that is of itself elevating and stimulating to the development of the very best that is in man, all of which will be evident to anyone who takes the pains to study carefully the character and the personality of country people, or those of any other industrial class that has had even a fair chance at education and a reasonable protection against overwhelming and wholesale influences tending to inevitable degradation.

Education
must prepare
for profitable
use of leisure

It is not at all uncommon to find great readers and great thinkers, even philosophers, among these people. They have the best opportunities for culture of any of us if only their education affords them a decent outlook upon the world, and somewhat broader than their earning powers.

It is a mistake to assume that all the culture is in the dreamer's mind, or that it is unattainable by him who meets fairly the world's demands. One of the things that is needed now is to put more of idealism into common things, and more of culture into the common men, whom the Lord especially loveth as he made so many of them.

More
idealism in
common
things

The man that builds my house: shall he be merely a sawer off of boards and a nailer on of shingles, or shall he have and feel an intelligent sympathy with its architectural plan? If he have the sympathy, he will feel it as he works, and he will unconsciously put it into his work, and we shall have the plan

fully executed and the house will become a habitation full of human thought in its execution as well as in its design. If he does not feel that sympathy with the ideal of the architect, he cannot put the best into its execution, and the result will give the impression of an ideal badly realized and badly executed. The common man may not be able to originate and create, but if he is properly educated, he will feel the artistic thrill in execution, and both he and his work will be the better for it. This, too, is culture.

Farming
should
broaden life

Why should not and why may not a farmer be a student of language or of economics? Why may he not be an authority upon some particular period of ancient or modern history? He has more leisure than any other large class of independent people. His occupation should not absorb, and indeed cannot absorb, all his time. Moreover, if he regards it rightly and is properly educated for it, his farming broadens him and does not narrow either his outlook or his mental capacity.

Why should not the craftsman generally live a part of his time in a world other than the one wherein and whereby he earns his bread? If he does, two things will happen: first, he will be a better and a safer man; second, he will drive his business more successfully and his craftsmanship will be of a higher order.

Our mistake
in educational
theory

All this I concede and most thoroughly believe. The great fault and failing in our education is that we have foolishly assumed that education for culture's sake would necessarily and mechanically secure efficiency, and when it did not, we have again foolishly and hastily assumed that there is something about industrial activity that is antagonistic if not

fatal to culture. So we have surrendered the industrial people as such to a hard life of toil, barren of the better things of life, hoping only to deliver as many as possible from their fate as brands snatched from the burning. Refusing to be delivered over in this way, the industrial people are proceeding to set up a system of education of their own over against the old, with the very natural but fatal defect of sneering at culture, surrendering everything to present needs.

It is for educators to come to the rescue and put something of culture into industrial training or else to graft industrial education upon our school system, producing a kind of education adapted to turn out people that are both efficient and cultured.

* * * * *

I know a small city with great clay working interests within its borders. The call is sharp for men sufficiently skilled to turn out crocks and jugs, and the best boys are eager for the time when they, too, can go into "the works" to earn money like men. They will even leave the school in order to do it. What wonder when the school is as silent on all matters of clay working as if the factory and its interests were a thousand miles away! Now, if the school should recognize the facts of the community life and teach something of ceramics, even ever so little, the inevitable consequence would be:—

1. An improvement in the quality of crocks and jugs in the factory.

2. An improvement in the men that earn their living by making crocks and jugs through a higher and more intelligent purpose and through association with a more artistic product.

3. If a clay-working genius is ever born into

People should
be both
efficient and
cultured

What the
school might
do for the
industry of
its region

that community—and he will be sometime—then he will promptly be discovered and will arise to enrich the world of art and not be lost to his generation and to time in the shape of a genius making jugs.

If, in addition to all this, the clay be found to be truly superior, then in all likelihood there would develop in time a ceramics department in the local school, and the little city would become known the world over like Limoges, for its beautiful as well as its useful product.

If the masses of people as they labor think and also dream, and if they think and dream about their labor, then their labor will be uplifted; then will the common things of life be beautified, and after we have learned to beautify the concrete that is all about us, then shall we know how to spiritualize the ideal and the abstract that is within us, through literature, philosophy and religion.

Culture and
refinement
are for the
many

The readiest avenue to culture is by way of the common things well done, and the masses of men should find in their daily duties the means of their own uplift. Culture and refinement are not for the few, they are for the many; and the road to their achievement must not be made narrow or unduly tortuous.

The human animal is what he is because of his inherent tendency upward, a tendency that is not the peculiar property of a favored few, but the common possession of the mass of the race; for our race, like all others, owes its progress not to the few, but to the many.

Contrast
between two
methods of
education

I invite the reader to let his mind dwell upon the ultimate consequences of two different educational policies regarding this matter of culture:—

1. A policy in which the masses of men are

unendowed with the opportunity of idealizing beyond the day and its duties as a means of maintaining existence. What is the consequence, first, to them as individuals, second, to the State, when we know that one-third of their working hours are employed neither in labor nor in means of self-improvement?

2. Over against this a policy of education that recognizes that a man should be a skilled workman; first, in order that he may be sure of a livelihood, and second, that the world may be well provided with needful things; but that also recognizes that the man himself is capable either of elevation or of degradation, and that he has on his hands about one-third of his time that will be devoted to one or the other—a policy, further, that recognizes that the end and aim of existence is not to live but to develop man who is made in the image of God, with a divinity that will assert itself if it can.

With culture of this sort, I am deeply sympathetic as I am out of sympathy with either extreme that would, on the one hand sacrifice the man to his daily toil, or, on the other hand, proceed upon the unjust assumption that culture is only for the few who, by some fortunate circumstance or superior cunning, are enabled to avoid and shirk their share of the world's work only because they have found a way to ease by the sweat of another's brow.

So, culture is for the race; for the man that God has made in his own image. And who are we, to shape our policies of education upon the theory that all men are not created equal? It is rather for us so to shape these policies that by the process of education every man may realize in his own personality the full measure of his capacity as endowed by the Creator and not as limited by man.

Every man
must realize
the full
measure of
his capacity

SELF-EXPRESSION IN WRITING BY CHILDREN

LINA WRIGHT BERLE

Author of "George Eliot and Thomas Hardy, a Contrast"



WE rarely think of the possibility of teaching children to use literary forms as a medium of self-expression until so late in their development that the first imaginative impetus has worn away and the spontaneity which makes the charm of narrative has in large measure become lost. We are in the habit of arguing that it will be time enough to let the child write when he has mastered the conventionalities of written expression, never realizing that by that time the mischief is likely to have been completed—and to what degree only those who have labored to undo it are aware.

For the most difficult step in the education of a child is precisely this of bridging the gulf between oral and written expression. It is not possible to naturalize the forms of writing in crowded classrooms, for the most effective means of doing so are those which must of necessity be independent of the claims of many pupils upon a single teacher. As a rule the problem in its entirety is dropped upon the teacher of the first-year high-school English, and she is forced to make the best work she can of a hopeless task.

It is at home that the foundations for this ability to express his ideas in coherent, logical form can best be laid in the child's mind. The point of approach is of the simplest. Most children live in a world of their own invention in some measure, and by sym-

pathetic treatment may be led to the unhampered development of their own literary gifts.

In this world of faery, wherein children make for themselves strange friends of birds, and beasts, and marvelous human beings, lies the material for the growth and understanding of the fundamental principles of composition all the better for being unconscious and unforced. It lies with the mother to encourage and stimulate her child along these lines, and by so doing to simplify the process of self-expression. For clearness of expression, both oral and written, is one of the greatest advantages a child can have.

The development of this literary sense, moreover, need not wait until the child is old enough and has such mastery of pen and pencil as to be able to write for himself. At best it will be a long time before the fingers can keep pace with the brain, and longer still before the writing can lay claim to fair mechanical accuracy. But if the mother be willing to make the investment of time and energy, it lies well within her power to familiarize the child with the machinery of literary production long before he is able to make use of it for himself.

This may best be accomplished by encouraging the child to dictate to an older person whatever he has to tell. By this means he is emancipated from his own limitations, and the process of self-expression is helped. It may be questioned whether it is not sufficient to let him tell his story without the additional insistence upon the writing by another person. The answer is that while the one is altogether necessary, it cannot be made of fullest value without the other. It is impossible to demand of a child the same exactness in telling a story that is imperative if it is

to be written; inaccuracies are allowed to pass, and structural niceties are overlooked as they could not be otherwise.

One of the remarkable facts about the operation of a child's mind under this treatment is the clearness with which it works. In a child's narrative of a story of its own invention there is little incoherence, and generally a fairly clear sense of unity, if the mind has not been corrupted. Moreover, a child who has been in the habit of hearing reasonably pure English will make surprisingly few blunders, especially in sentence structure, that bane of older students. He may be expected to connect too many things by *and*; but a little care will soon overcome this habit. Of subordinate constructions, except those dependent on the conjunction *because*, he will have little or no idea; but these need not be felt as matter for discouragement.

One of the striking things which I have noticed in working along this line with children has been the clearness and unity with which they will tell a story of their own invention. I have been forced to the conclusion that most of the points which teachers endeavor to straighten out for pupils from the first year of the high-school often through the first year of college need never have become difficulties if the original clarity of the child's mind had been preserved. For it should always be remembered that most of the conventions of written English are merely means to the end of clearness.

On this basis children soon learn to criticise their own work. Often it is funny to watch their efforts to improve their own diction. I have many times been surprised at the soundness of their judgments. They may not be able to supply the right word, but they will be quick to choose from the several offered

that which most nearly meets their idea of what they are trying to say.

In this connection I recall a seven-year-old's repudiation of a certain word suggested to him, "I never say that to *him*." On another occasion a child objected to a proposed emendation, "That's very good; but it's too good for me; it would be natural for you to say that, but not for me." All of these are the straws which show the child's own appreciation of values.

But something of far greater importance than any of these things is gained. That is the familiarity of the child with the medium of expression, and the ability to relate his own experience with that of other persons. For a child who is thus encouraged to make use of its own imaginative life is led insensibly to widen its own horizon as the need arises, and to make use of whatever aids are at hand.

A concrete example of this was furnished by a pupil of mine who was eager to write a buried treasure story. The inspiration for this came directly from "Tom Sawyer." But the boy himself realized that his ideas were painfully limited by his original, and he felt the need for other and more satisfactory machinery of development. At this point I suggested that he read Poe's "Gold-Bug," as offering an example of the proper way to handle such a tale. The effect was electric. Although he did not then write the projected story, his conception of the necessary logical factors involved in such an undertaking was so increased as to make it safe to predict that in future he would be unable to put together formless masses of adventure without relation to cause and effect. That one unsuccessful attempt had given him an idea of plot-formation clearer than any exposition of mine could have done.

One of the points that should be guarded is the model that brings this awakening to sequence in plot and choice of incident. Too often this comes through the agency of moving-pictures; how distorted the ideas so acquired are is plain without discussion. By the encouragement of the early imaginative impulses of a child's mind, it becomes possible to influence this form of development by the great classics of literature, and so to produce a healthy intellectual growth.

Of course, the relation between the child's composition and his models will make itself felt, but this is a matter for congratulation, in these early stages, for it shows the process of assimilation. Each successive model leaves an increment which is an outgrowth of the new intellectual development. As I remember the various episodes of a story, of the serial type, which I composed between the ages of five and twelve or thirteen, I can trace the influence of successive books upon it, each of which left some residue which was speedily incorporated into my own life. Bible stories, tales of ancient Rome, George Ebers' "Egyptian Princess," a story of the Incas of Peru—each one of them offered inspiration for a new phase of the tale.

Such an imaginative life is the birthright of every child, a means of developing a knowledge of human affairs before the time for the actual battle with the world begins. Wisely used, it becomes the means of fortifying him against the dangers of adolescence and early youth.

In encouraging the growth of this imaginative life, the value of a judicious selection from that rather despised class—"historical novels"—must be reckoned with. Any attempt to reproduce imaginatively the life of a past era has its uses in stimulating the imagination of a child, and in supplying new material

for assimilation. The only qualification should be one of soundness of style and construction. Such novels, though often they have but slight merit as literature, are useful as a means of conveying the externals of remote civilization. It is this that gives to "The Last Days of Pompeii" its claim to attention, and which makes such sensationalism as that of "Quo Vadis," "Ben Hur," and their like, of real value. These, of course, are but stepping-stones to the genuine forms of historical fiction, the novels of Scott, Dickens' "Tale of Two Cities," Charles Reade's "The Cloister and the Hearth," to mention only a few titles.

Such a use of a child's imagination is one which tends to eliminate the dangers which come from leaving a child too much in a world of his own, intellectually, in which his thinking bears no relation to actualities of any sort. Of course, in dealing with these mental stimulants, the parent must be governed by the peculiarities of the child. One often hears parents solemnly deciding that it is best to keep a highly organized child away from intellectual excitements. In such a case, it is argued, such treatment as this would be most unwise. In specific instances, perhaps; but it must always be borne in mind that as such children are certain to develop some mental life, whether with their parents' co-operation or without, the safest course lies in anticipating and directing it.

One of the personal delights which comes from the systematic development of the child's interests which I have outlined here is the possession of a record of the successive stages of growth. When the mother realizes that by making such a record the child's own best interests can be served, it becomes in the nature of a duty to do so, until the child himself is capable of handling the necessary tools of self-expression.

THE CHILD'S PREPARATION FOR INDUSTRIAL LIFE

RUTH MARY WEEKS

Author of "The People's School"

HAT are you going to be when you grow up, Sonny?" Every father asks that of his boy from the time the boy is old enough to talk. The future vocation of the child is a matter of deep concern to all parents; but what chance has the average child to determine what he "is going to be"?

Present
conditions

If a boy is to enter commerce or a profession, or if he is to attend college, the academic high school largely meets his needs. But if he is to be an industrial worker, where can he learn his trade? Since the introduction of machinery and the ensuing minute specialization of labor, apprenticeship has almost died out. Instead of teaching the new worker his whole trade, the employer puts him at some simple process which he can easily learn, in order that he may begin to produce at once. How shall we find in the resulting army of half-trained workers our future managers and foremen?

Starting
wrong in the
industrial
career

Of course, most children must go into industrial pursuits; and this is not to be deplored because industrial work is as necessary and as dignified as any other. The thing to be deplored is that many children get started out wrong in their industrial careers. If a boy—or girl—leaves school at the working age, as many boys and girls still do, what sort of work can he find? He is trained neither for citizenship

nor for skilled work. Often he becomes a messenger or office boy, or does odd jobs that seem to pay well at the start, but offer no opportunity for advancement. What will become of him when he is too old for odd jobs? No one will want to employ him. The employer of skilled help will not take a boy till he is sixteen or older; and such an employer does not then want, even as apprentices, boys who have been drifting from job to job and learning habits of loafing and idleness. It is a business mistake to let a child leave school young to go to work.

Parents, not only the poor and ignorant, but the rich and well educated, often make another mistake in starting their children out in industrial life. How many children get into work for which they are really suited? How many go blindly into dangerous, unhealthy work? How many go into work that has no future in it? We are likely to let our children choose for themselves when they know little or nothing about a position except that "Jimmy works in that office, too," or we let them take just anything that happens along. If, on the other hand, we try to help them in the choice of their careers, we are tempted not to *help them select* but to *select for them*. This is, perhaps, more fatal than giving no guidance at all, for the child must fill his own niche and must naturally have a niche to his liking if he is to fill it happily and well.

How are we to start our children out right in business and how are we to get for them the training that will help them to success? When our boys and girls become dissatisfied and restless under academic routine, when they long to go to work, to do something worth while, to be independent in the world, we must be prepared to take a new and liberal

Start children right by adjusting our educational ideals to fit the facts

attitude toward education. Our ally is near at hand. In many cities, trade or vocational schools are making their appearance, not the old manual training schools, but schools where boys and girls are taught to do something definite for wages. So long as we regard these schools contemptuously as meant for "poor people," we shall not progress far toward solving the problem of preparing children for industrial life. There has been a great deal of snobbery in the past in the selection of courses of study. A few subjects only have been held to be valuable mind trainers, and through these subjects, the child has had, willy nilly, to go. That learning the carpenter's trade could make an intelligent man has seemed impossible; yet when one looks abroad at life, and especially at city life, one feels that learning any whole trade would make a more intelligent man than the average. Nowadays, the child seldom sees the beginning and the end of anything. He sees vegetables on the grocery counter; where they come from, he does not know. He rides a few blocks on the trolley car; where it finally goes, he may never discover. He is so constantly in the midst of things that he can not think about or understand them. The older man in a factory, spends his time making some tiny part of the product and seldom understands the whole process of manufacture and much less the business of distribution.

In a good trade school, this limitation of daily life would be corrected. The pupil would learn the whole process of manufacture; he would study the raw materials of his trade; he would follow through the planning and construction of its products; and would learn about their disposition in industrial markets. In other words, where life splits things up

How a good
trade school
corrects the
limitations of
daily life

into bits, the trade school would put things together in a coherent, understandable whole. It would teach him to think and to reason—and could the academic high school do more? The general discipline that our grandfathers once got by working up through a trade in the days of real apprenticeship, coupled with a literary discipline which is the heritage of our successful academic system, will fall to the share of the pupil in a truly good vocational institution.

When we have granted that such a trade school can have an educational power as great as that of the academic school, we shall find in it the answer to our questions as to how best to prepare the child for industrial life. In the trade school, children will find their work interesting because it is practical. In the trade school, they will learn to think about things. In the trade school they will learn to appreciate the bearing of general subjects upon practical work. In the trade school, they will get an all around industrial training which they would not get by going early to work and which will fit them for business advancement. In the trade school, they will learn to respect their work and to take in it an intelligent interest. They will become trained workers; and trained workers earn more for themselves; trained workers work better for their employers; trained workers are better, because more honest and more thoughtful citizens.

How the
trade school
will fit for
true industrial
life

“Long ago—not so very long ago, in some cases, it was sufficient for a man to be able to say, ‘I am a good machine.’ He was worth his keep and had a chance of becoming a good parent. The man whom society wants nowadays is not the man who is a good machine, but the man who can make one.”—*Charles W. Saleeby.*

THE PRESENT-DAY STATUS OF VOCATIONAL TRAINING

EDGAR P. ALLEN



INCREDIBLE as it may seem, education lags behind other human activities. It is no refutation of this statement to point to the multitude of schoolhouses, academies, colleges, and universities that have grown up within the last half century. Many educators themselves are ready to admit that while places of education and opportunities for enlightenment have increased at a most gratifying rate, the methods of teaching have not advanced with the needs of the times. The schools today teach practically the same branches that were taught a quarter of a century ago, and the variation has been in mere details of instruction. The old-fashioned schools were mills through which the pupils passed without respect to qualification, time or ultimate vocation. All were treated exactly alike and the boy who was destined for the machine shop had the same preliminary equipment as the boy who expected to be a physician. The result of this system was a great loss of time and energy and opportunity.

Vocational training is not exactly a new idea, but only within the last few years has it been given serious attention. School authorities were skeptical of any proposed change. They could not grasp the need of differentiation in teaching boys and girls destined for every variety of human employment. It was assumed that the same courses in the sciences,



DEATH AND THE SCULPTOR By Daniel C. French
In the Art Institute of Chicago.

languages and ethics would be equally advantageous for all when they faced the world in search of life employment. This palpable fallacy sustained the contention of those who decried modern education as "impractical." And it was impractical, to a very great extent. But there is a wholesome movement to change the system, and it is significant that this movement has developed in those states which have the best public school systems.

Of late years Massachusetts, New York, New Jersey, Wisconsin, Connecticut and Indiana, have established vocational training as part of the regular courses of instruction in the public schools. Men of advanced ideas have become converted to the vocational needs of the times. As people these days are specializing in their work, it is found that special education is advantageous. This vocational training has been divided into four principal parts for both boys and girls. There is industrial education for workers in trades and industries; agricultural education for farmers; commercial education and domestic arts for those who expect to remain in homes. These branches are being developed along scientific lines, and it is a foregone conclusion that this is only the beginning of a new educational era which will add marvelously to the dignity and efficiency of labor.

THE KIND OF KNOWLEDGE OF MOST WORTH TO YOUNG WOMEN

LUCY WHEELOCK

Principal of Wheelock Kindergarten Training School,
Boston, Mass.

The essentials
of an
excellent
woman



HERE is an ancient picture of an excellent woman, some of whose features we are trying to paint today. "The heart of her husband safely trusts in her." "She will do him good, not evil, all the days of her life." She is busy and enterprising—"like the merchant's ships she bringeth her food from afar." She has business ability—"she considereth the field and buyeth it." She is industrious—"she layeth her hands to the spindle and her hand holdeth the distaff." She is prudent—"she is not afraid of the snow for her household, for all her household are clothed with double garments." She does not disdain beauty—"her clothing is silk and purple." She is charitable—"she stretcheth out her hand to the poor." She is kind—"in her tongue is the law of kindness." She is wise—"she openeth her mouth with wisdom." "Her children rise up and call her blessed; her husband also, and he praiseth her." "Give her the fruit of her hands and let her own works praise her in the gates."

Have we improved upon this painting of a woman whose price is above rubies? Such a conception of woman's place in the household should influence

our schemes of education. The woman's college, modeled after the mediæval traditions which have governed the colleges for men, has produced scholarly women not a few and has opened up new fields of enterprise and interest to women.

The capacity of woman to receive the higher education has been amply demonstrated, and her capacity as leader has been discovered, as testified by the many social and reform movements inaugurated by women. Woman's power of initiative needs no stronger proof than this National Congress of Mothers with its departments of education, legislation and philanthropy. With all that has been attained there is much to be desired. Our colleges and finishing schools must recognize the special functions and qualities of women. The ideal woman is the Goddess of the Hearth, the High Priestess of the race, ministering at the altar of life, conserving the old beliefs in the beauty and sanctity of the home and the purity of family life, as a vision which still lures us on. There are scattered efforts to realize this ideal. Domestic science courses and home-making classes are found here and there, either in separate institutions or in connection with established schools. Trade schools, classes in cooking and sewing in our public schools, supply to some extent the industrial training lost in our modern home life.

But one thing yet seems to be lacking everywhere—the lack which Herbert Spencer deplored in inspecting school records and courses of study of his time—namely, the fact that we do not belong to a race of celibates. Women are not trained for the nurture of children. It is assumed that instinct and the advice of mothers and grandmothers will supply the work which it covers. As a result many

Woman's
capacity and
function

Motherhood
must be
trained

women when called upon to take up the duties of motherhood are weighed in the balance and found wanting. Child study, child psychology and child nurture are subjects rarely mentioned in the announcements of girls' schools. The Kindergarten Training School is so far the only place where any just recognition is accorded to these studies. I believe these schools have justified their reason for being in their power to awaken, through a study of childhood and Froebel's Philosophy of Life, and his theories of child training, the womanly instincts and an interest in and knowledge of child life. What is needed is an extension and enrichment of the courses in these schools to provide a better academic foundation for the specific subjects pursued, and better opportunities for general culture. The largest hope educationally seems to me to lie in these schools in their effort to equip young women to fill adequately woman's sphere. The ideal child antedates ideal manhood or womanhood, and ideal childhood presupposes ideal motherhood. Such motherhood must be trained. This Congress must extend its influence to such an end.

I can best indicate my conception of what such training would involve by a brief outline of the subjects most essential.

1. A sound mind and a sound body is a condition to be desired today as it was in the days when Ovid pronounced it the great desideratum. To secure this there must be proper provision for gymnastic exercises. I would like to advocate here the kindergarten games as a means of physical and mental health. The running, skipping, dancing, flying, and other rhythmic movements are all excellent forms of exercise, and the value is enhanced through a baptism

A sound mind
in a sound
body an
essential

into the spirit of play. One comes nearer to the primal sources of life and drinks of the wells of joy which spring up forever in the land of childhood. The clouds of false conceit and artificial values are washed away. The world is looked upon with clear eyes and we know that it is good. If a woman is to preserve a sound body for herself and her family she must understand the laws of health and sanitation. Hence our course must include biology and physiology, a study of dietetics and food values, and some practical knowledge of the preparation of food.

2. I would lay emphasis upon those elements of culture which refine and beautify life. Our trained woman must have the entrée of "the eternal court, with its society wide as the world, multitudinous as its days, the chosen and the mighty of every place and time." She must long for the conversation of the wise and learn to understand it, and to hear it. She must also be able to open the door to this noble companionship to those under her guidance. She must familiarize herself with the literature of childhood as well as the great masterpieces of adult literature. She must know the myth, the legend and the fairy tale, the classics of childhood produced in the childhood of the race. She must choose such as present the great themes of all literature (in form to appeal to the child's imagination), the victory of the good, the overthrow of evil, the beauty of forgiveness, the joy of overcoming, and the eternal triumph of love. Mr. Woodrow Wilson has said that appreciation of literature can no more be taught than the song of the bird; but the contagion of a great interest and a great enthusiasm may be caught and passed on to those who come within its reach.

Elements of
refinement
and beauty
essential

Book
Jail

The
experience of
one mother

In Mrs. Roger's article in the *Atlantic*, "Why American Mothers Fail," she writes of an inspired mother who made her incessant talk of reading to her children tell significantly. Before the eldest was ten years old they all knew almost every cranny and nook of Walter Scott, and the other standard works followed in turn. She read certain idyllic tales written in French which she translated aloud in simple English, thereby diverting herself as well as her children. One of that family told me that he had never read a current book of fiction till he was sixteen. His taste had been formed without any long-winded lectures on literature. Froissart, Æsop, Josephus and Bunyan were household words. Later the mother wrote little plays, full of fire and sword, into which she smuggled many a spoonful of history, or mythology, or poetical legend. The children were the eager little stock company.

Stories and
right ideals

The story is the old and primal form of instruction and inspiration. "The person with a story" is always the friend of children, and any person who is to be with children, be she mother or teacher, must perfect herself in the art of story-telling, and in the ability to choose wisely those tales which present the right ideals of life and conduct and which people the mind with lovely forms.

We have in this country a National Story-Tellers' League, founded by Mr. Wyche, who has journeyed from one center to another as the apostle of the story, showing its mission as a means of culture and inspiration.

We are called a nation of "Joiners." Perhaps there is no better society to foster and join than such a league of story-tellers.

The old Roman, Quintilian, demanded that in the choice of a nurse two considerations should be paramount: first, that she should be a person of good moral character; and, second, that she should speak well and correctly, because children are prone to imitate in action and speech those with whom they come in contact. President Eliot's test of culture is the ability to use one's mother tongue properly. There is no better method of gaining a good vocabulary and power of expression than this same story work with its oral and written reproductions.

Good English
an excellent
thing for
mothers

We have another recent society in which membership is desirable—the Society for the Study of Spoken English. The aim of this society is to promote the beauty of the spoken word. The beauty of the spoken word and “the soft, low voice, an excellent thing in woman,” are both attained by training. The method for this training which I advocate is “to lend to the rhyme of the poet the beauty of thy voice.” The learning and recital of the simple rhymes and poems of childhood give appreciation and power of rendering both rhythm and melody. The person with a rhyme is as desirable as a person with a story. The teacher or mother should be able to drop into poetry like Silas Wegg. Her repertoire should begin with Mother Goose and progress to William Blake, Stevenson and Sidney Lanier. She must find the rhyme as well as the reason of things.

The value of
rhyme

3. The home-maker should be able to make a “Home Beautiful.” Hence we need courses in the fine arts. This will include: first, a history of art and a study of typical pictures of the great masters; second, the study of pictures and casts with reference to their selection for different rooms in the home and for the school, especially those which suggest

Education for
the home
beautiful

noble thought and ideals. The influence of pictures and the meaning of art should be so clearly understood that it will be impossible to admit the color supplement of the Sunday newspaper as part of the family picture gallery. If we believe that we grow into the likeness of that which we behold, and that through the eye the mind is furnished its mental pictures, shall we not exclude Buster Brown with his pranks and rudeness from our range of examples?

With the receptive side of this art study there must be some opportunity for expression. "A man may see what he maketh," says Emerson, and the power of appreciation is increased by the effort to express. We shall, therefore, have lessons in coloring, modeling and handicraft. And last, for our art department, we must give sufficient musical training to "make the soul a dwelling place for sweet sounds and harmonies," to enable one to be "moved by concord of sweet sounds," and to sing and enjoy the ballads and simple songs of childhood. Unhappy the child who does not recall dimly the lullaby of his mother.

4. To this general education foundation I would add child study carried on by a reverent and careful observation of children themselves, to discover their interests, traits and tendencies, and by a faithful study of the best guides in the psychology of childhood. The first place would naturally be awarded to Froebel, who has given us in his mother-play the best picture which we possess of child life in its periods of growth and typical manifestations. In this book is also illuminated for all time the sweet and reasonable intercourse of mother and child, and there is pointed out to the mother ways and means of nurture of the physical, mental and spiritual life of her child. All women who are to deal with chil-

dren should know that the child speaks and understands as a child and not as an adult. They should be able to recognize the building and ripening period of instinct, the awakening of different interests and their dominant influence on the life of the child. They should appreciate and enter into the child's realm of fancy, so that they may not mistake a lively imagination for an intent to deceive. They should be wise enough to distinguish between sensory and motor child, and not to expect the same results, not attempt to carry on the same mode of training with each type.

The true function of a plaything should be understood, that one may not induce poverty of imagination by too lavish a supply of the finished and complete, nor dwarf the instinct for motor activity by too many motor cars and self-moving mechanisms, nor to thwart the domestic destiny of the little girl by allowing the Teddy-bear to entirely supplant the time-honored doll. The plaything of a child should be "the distaff of flax, from which the fancy weaves the coat of many colors." A special knowledge of the Froebel gifts and materials for occupation and training in their use is desirable. Every woman who stands in any relation to children should fit herself to be able to answer the ever-recurring demand of restless childhood—"What shall I do?" or, "Tell me something to do."

The trained mother should be sufficiently enlightened to apply the test of self-activity to any plaything or material given to a child. No occupation is genuine that does not provide for self-employment and offer scope for investigation, experiment and creation. A study of the primitive industries out of which have grown the necessary arts of life is very useful here. It is because so few women know

Function of
playthings
should be
understood

Self-activity
the
desideratum
in play

how to employ and guide a child's activity that so many false and artificial modes of amusement have been allowed. It indicates great poverty of resource to feel that a children's theater is necessary or a professional entertainer for a child's party. Most of us would sympathize with Mrs. Roger's wish that there might be a law prohibiting children, under the age of fifteen, from entering any and all theaters, taking out of the incompetent hands of mothers any volition in this matter.

We try to protect the children of one class from premature work, which undermines health and dwarfs growth and kills the spirit of play and joy. But few there are to protest against the injury done to the children of another class by premature and artificial amusements, which also undermine health, kill the spirit of play and joy and cause weariness of life before it is well begun.

I am aware that this is not a dissertation on the training of children, but on the education of young women. The two, however, in their very nature are so inseparable that one includes the other.

I have by no means attempted to outline a complete and detailed curriculum of studies, but only to indicate the kind of knowledge of most worth to a woman, that she may reach the supreme test of life.

With clear eyes we must see the goal of our effort and with unfaltering steps journey towards it. The goal is nothing less than the redemption of the world through the better education of those who are to shape it and make it. The keeper of the gates of tomorrow is the little child upon a mother's arms. The way of that kingdom which is to come on earth, as in heaven, is placed in the hands of a child, and that child's hands a woman holds.

APPLIED ARITHMETIC FOR YOUNG CHILDREN

A. A. BERLE, A. M., D. D.

Author of "The School in the Home"



RESIDENT-EMERITUS ELIOT of Harvard University said, more than twenty years ago, that arithmetic was the least rewarding of all the studies of children in the grades. Contrary to the general belief, he also added, that it was not even the most "practical study," and yet American school children spent from one-sixth to one-third of their entire time in this study. Dr. Eliot's generalization has been abundantly confirmed since it was first made. Of all the studies that now engage children, it is educationally the least remunerative, yet in many cities and towns it is made the sole basis of advancement.

But while this is true, there are certain forms of applied arithmetic which may well be mastered at a time when their mastery involves nothing but pleasure and satisfaction and at the same time affords a useful outlet for pent-up energies in young children, all the while gathering useful and possibly permanent knowledge. This refers to the various forms of tables and measurements and the like which can be made the subject of play and exercise.

Few persons in mature life, especially in cities, recall with anything but aversion the dreary business

of memorizing the tables in arithmetic, meaning the the tables of measurement. Linear measurement went more or less easily because inches and feet and yards were encountered more or less and had a sort of significance. But when it came to the height or depth of buildings and cellars, the contents of wood piles, and the liquid and other measures, the tables rather dragged. Few children had much opportunity for handling weights, even when it involved the commonplace avoirdupois, and none at all when it came to the weight of precious metals or stones.

The object of this article is to show that the time to master these things is not in school for the most part, but before the school period formally begins. Children of five and six are perennially asking for something to do. Their mental interests begin to expand and they can readily be led to take up these matters of applied arithmetic with zeal and pleasure.

To say that twelve inches make a foot as an abstract proposition has little to commend it to anybody, young or old. But to take a tape measure and show the divisions of inches and measure your own foot has a very decided interest to every child. To take the same tape measure and measure your mother's foot while she is doing her mending is even more exciting and pleasurable. Anybody can test this with young children who have learned to talk and who can be shown simple things. To take the same tape measure and measure a rug or a table or the panel in a door is a perfectly simple matter and is concrete all the time. I have seen young children thoroughly excited over the question as to which guess was the more accurate and then watched them verify their own guesses.

From linear measure to square measure, in this way, is a simple and thoroughly interesting step. Here again you teach the process of multiplication by a natural and easy transition from the known to the unknown, but always in the concrete and always with the final elements of the subject in sight. You need not "simplify" in the slightest. You only need to tell the plain facts very much as almost every mother does when she teaches the little girl to sew. And thus the subject expands from one step to another. Of course, at the outset it has to be kept to simple matters and comparatively simple terms, but the principle can be mastered so readily that after a little experience children apply it themselves.

Then again from square measure to square root is another simple transition because you simply come back again over the road you have traveled. When one says simply without any context that you can teach square root to a child five or six years of age, there is a tendency to laugh or sneer. Laughter and sneers are the cheapest weapons of criticism one can employ. But the fact still remains that this can be done, and I have done it repeatedly. And there you have led your child over what arrived at later are among the most unrewarding and least interesting matters in a specifically uninteresting and unrewarding study. Where there are two young children playing together the opportunity for pursuing this plan is perfect.

Many a household has begun to weigh its supplies and measure them which never did so before. Now I would have all those supplies measured by the children. It might be illuminating to have this done on other grounds than the education of the children.

One needs to get a full pound of everything purchased these days. A simple pair of scales will do the work. Playing with weights is interesting in any case, as the people who ask you to find out your weight for a penny have found out. Almost any child can be given pleasant diversion by the assignment of the task of weighing everything which comes into the home and thus master the tables which thus become not tables merely, but also the materials for tactile development, for careful observation, and for accurate recording. These are fundamental matters in all education, but are rarely made such.

It may be made of first-rate enjoyment to many children to weigh equivalents, pound for pound, and to see how these equivalents vary in volume, in size, and in appearance. These things are left to the imagination when they are approached later and often the child has not the materials for imagination on the premises. It is likely, too, that in this exercise the parent who had charge of it might also gain some useful knowledge. For a number of years we weighed everything which came into the home, or rather we let the children do it, and found out a variety of things which had other uses than the children's training.

Was there ever a child that did not like to play with water? Well, the liquid measure will give it all the opportunity to get "sopping wet" and yet have good fun and some education doing it. I know a young miss who has a perfectly amazing knowledge of gills and pints and quarts and the like, and who is just past three years of age. Her teacher-mother has been using this suggestion of mine and her little girl, when she gets to school, will not have the dreary

time mastering liquid tables, but will connect them with some of the most hilarious moments of her life. Through these she is acquiring steadiness of hand, carefulness of handling, and a kind of observation which will be useful in many directions.

By a similar method dry measures of one kind and another can be made the materials of the child's recreation and information synchronously. It is no exaggeration to say that this practice has enormous educational value because it teaches the handling of educational matter and is dealing with concrete things. It is a kind of educational vocational training if these terms be not too rigorously used. It will automatically prepare the child for the speedy and interested use of these tools later on in his education and will take the edge of dullness from many an hour of study because so suggestively reminiscent of childhood.

In all this practice, however, there is an admonition which must not be overlooked. This is that in the nomenclature the parents must stick closely to the formal educational terms. There must be no divergence from these because without them the experience and knowledge does not become negotiable afterward. You must call a yard a yard, and a quart a quart, and you must get a genuine quart measure for your experiments. But whatever it be, a peck or a bushel, a gill or a square foot, say these things in the good set terms of your formal science. That packs them away for future use.

A child thus indoctrinated into the applied forms of arithmetic will have little or no difficulty with these arid wastes of the subject when it is reached in the form of problems. It will bring to the subject a

freshness, and memories which will tide over the dreary labor, if indeed it must be performed, and which will save energy and emotion and keep the spirit strong for other more important labors.

Another form of the same thing is the use of money for the teaching of the decimal system. I have seen children stumble and muddle over decimals as if they never would understand them, simple as they are. But I have seen children also who, taught decimals at five and six, go to the applied forms of percentage, who never seemed to remember when they did not know just what these things meant and acted as if they had dealt with them all their lives. The metric system especially lends itself to most fascinating experiments in this line.

A music teacher who is a friend of mine lately told me that a child who had thus been taught fractions in a concrete way showed most surprising understanding of the various notes, halves, quarters, eighths, sixteenths, and for a long time she could not understand why this very young child saw the relative value of these notes so quickly. The simple reason was that the child's mother had taught her fractions in exactly the way in which I have suggested teaching the applied forms of arithmetic. All of which would seem to indicate that even those portions of the subject which seem to be more or less abstract may become very concrete with skillful handling—and the skill is not of a very complex or erudite quality either.

Looking about the country-home where my own children spent their young childhood there is hardly an object that was not subjected to this process in one form or another. And I now know many homes

where this is being done habitually by little children as a regular part of their lives. The subjective value of this to the child, in the form of association of ideas, because the objects handled themselves add their contribution to the increment of the child mind, must be very large, and cannot but make for a pleasant and valuable addition to the memories of childhood.

Not the least important part of this kind of training lies in the fact that, without being formally so intended, it gives a preliminary training for domestic cooperation and helpfulness which is too often wanting in young persons who have absolutely no knowledge of the things by which they live. Handling the raw materials, and learning by actual measurement how these things are distributed in the total whole of the things that make up home surroundings and necessities, the profounder lessons of helpfulness and practical assistance are brought within the horizon of service without the prudential maxims of self-interest or the dull exhortations of conscious ethical pleading.

WRITTEN RECORDS OF CHILD LIFE

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READING," says Lord Bacon, "maketh a full man, speech a ready man, but writing an exact man." Nothing is more important in the matter of child training, from whatever standpoint considered, than the matter of exact records. Ask almost any parents, even of the more intelligent sort, how much exact knowledge they have of their children and the answer will be that they have little or none. And yet nothing is more important than a record, and that record substantially unimpeachable on the score of accuracy.

This matter of records has a very curious history, not merely with reference to children and education, but hardly less with reference to other branches of activity and service. A striking illustration may be drawn from medical science. The old-time physician, if he kept any records at all of his patient, kept them in a very vague and unintelligible form. They were not usually available for anybody but himself, and often not for him, because important details were overlooked, and he trusted to his daily visit to supply the corrective for any previous error or lack of observation.

All this is now changed. No doctor who is worthy of the name fails to keep very careful records about

his patients, and if his relation to them extends over a period of years these records become of immense value for his own efficiency and the patient's welfare. This has now extended even to the keeping of the record of every article in the operating room before an operation is begun and the checking up of the record after the operation is completed. This was found necessary because often sponges and even instruments were left in the wounds, causing not only the failure of the operation, but even inducing new troubles. Medical records are full of such instances.

The same thing is true concerning other matters. Many persons have found that if an inheritance from a distant relative were left to them they could not establish their claims, though perfectly valid, because they had no records which proved them. Persons who have had such claims in Europe, where birth records were required or marriage records were necessary, have often discovered that they had none of these things.

It was the discovery of the vast importance to individuals and communities of these records that has led in recent years to the extension of public records of every sort, health, marriage, birth, deaths, as well as property records. In the matter of marriage, this has assumed in some states the form now of eugenic records, which is the extreme form of the matter. Without discussing the wisdom or unwisdom of that particular form of the question, it must be said that perhaps the most vital matter with reference to children, after the question of food and shelter, is that of exact records concerning them.

When the present writer first began his work as a clergyman, marriage forms were extremely simple and the materials filed in the public records very meager and unsatisfactory for permanent purposes. Now these records are very full and the state of Massachusetts is constantly adding new questions to be answered by persons intending marriage. So also the record does not depend any longer upon a marriage certificate which may easily be lost or destroyed but upon a public record filed by the clergyman under penalty of a heavy fine.

All this is in the right direction. It establishes the facts. It guarantees good faith, and it places important matters beyond the vagaries of memory, and where both public and private interests are protected. In the matter of the home and the marriage institution itself these are details which are of deepest significance.

The progress of science is literally a matter of records. No scientist now relies upon memory or even upon casual jottings of his observations. The details are set down and are checked up and rechecked if necessary in order to establish exactly and finally what took place in a given case. If some parents could understand the exactness with which the pedigree of blooded cattle and other valuable animals is studied and recorded, they would begin to comprehend how foolish we all have been and still are with reference to the record of human beings.

If you should go into one of the great research laboratories of this country or Europe and ask concerning any specimen which happened to attract your

attention, you would be surprised what they could tell you about it. Not a single detail that a microscope could establish would have been overlooked, and, what is more important, it would be found recorded with some responsible signature at the end of the record.

But how many homes have any records of their children other than very general ones. Ask any man off-hand about the birthdays of his children or some other very common fact, and while he may give you an occasional answer, you will find that, barring perhaps the birthdays, his knowledge is worthless to any scientific observer. And when it comes to an educational record, the case is well-nigh hopeless. Most people have no such record, and what is even more extraordinary, many schools have none except as they relate to work performed for promotion—the irreducible minimum. The result is that when these records are transferred to another school they are almost worthless.

Every household should have from the beginning a written record of the life of the child. This does not mean that the parents should write a book about it, but it does mean that essential facts should be recorded in a permanent form and kept for future reference. Birth records, of course. All forms of sickness or physical changes; of ailments, of course, and if in the technical form of the doctor who attended them, so much the better. The time will come when every doctor will, as every hospital now does, not only have such a complete record filed away but will also give such a record, at the completion of his

task, to the parents, very much as we now give discharges from the army. That will be the starting point for the next treatment if anything fresh occurs.

But it is likewise important to record other things. Peculiarities of speech or manner, and small matters of habit, which at the time have little or no significance, at a later stage may prove very informing. Every professional teacher knows that errors have a pedigree as well as other things. There are thousands of standard errors, if one may so speak, which, in given localities, can be traced directly to prevailing habits of utterance.

The thousands of questionnaires which are now annually sent out are for the purpose of establishing something by the sheer concurrence of testimony, but of course the value of all these things depends entirely upon the skill and accuracy of the person who answers the questions. This skill is acquired like everything else by practice. Your child comes, let us say, to school age. You are asked certain matters about it, such as those relating to vaccination and the like, which you can readily answer. But just imagine how lost you would be if you were asked any question that related to observed facts, as to aptitudes, or application, or concentration, or almost anything else.

And yet if you could put into a teacher's hand a detailed record of what had occurred to this child educationally, or which related to its mental habits or experiences, you would not only make the approach to the child by the teacher immensely more rapid and valuable, but you would automatically eliminate many possible errors and increase the teacher's power

and usefulness many-fold. A large portion of every year is wasted in the finding of the pupil, and the trying out through manifold devices of the pupil's capacities and energies. Much of this would be saved by a clearly kept record indicating certain important matters.

It is a curious fact that we do all this when it comes to cases of pathology. In institutions for the feeble-minded accurate records are thus kept. Notations of progress or retrogression are carefully kept, so that the effect of certain forms of instruction or discipline are clearly shown. But when it comes to the normal child we deny it that careful supervision and that clear definition of progress. The loss is enormous.

There was something of this in the back of the mind of the people who kept the old family Bible records. There was to them something sacred about the family and its relationships, and they made the record linked with their highest interests and aspirations. This is precisely the spirit in which the matter should be approached today. We should regard the child's life, subject as it is to so many variations of discipline and possibility, as a sufficiently sacred matter to make a careful record of everything that can have importance for its future. There is here no suggestion of writing down intimate matters which should be kept only for private eyes, but only of those things which may or may not become determinative in the twinkling of an eye.

The first question upon which freshmen in Harvard University are required to write in the course

called English A is "Who Am I?" in which the young collegian is asked to give his personal and intellectual history as he sees it at that period. These papers are returned to him on graduation, if he desires them, by which tokens he has a visual exhibit of what has happened to him in his four years at Harvard. Think what it might mean to any youth to have handed to him at maturity his history in childhood! Nobody can calculate what it would mean, for example, as an exhibit of his parents' travail over his life and his growth and education. Nor can anyone calculate what such a record might mean to him in the training of his own children.

But the interesting thing is that most such young persons have so little to record. They know about their families in a general way—very general, it must be confessed—little or nothing about their parents or lineage, not very much about important matters of family history, and only bare outlines of their own history. And yet such self-knowledge, speaking now only of healthy self-knowledge, might make all the difference between success or failure, ambition or listlessness. In fact, the more sumptuous the history in general, the greater the ambition to add to it and glorify it.

This is abundantly proved by what happens to the successive students of the same family. A boy comes to college finding that his brother who has preceded him has accomplished certain things or established certain standards. He is at once confronted with the question as to whether he will equal them or excel them. Given an ordinary high-minded youth, the

natural reaction is to improve the family record and the more because it is a family record that he is making. He knows that as long as the college endures it will be possible to go back and find out what the previous members of the clan have done. This is a very powerful incentive to effort.

There is a kind of irony in the fact that we generally wait for a child or man or woman to go wrong before we begin to take his or her measure. You will find the fullest records in the world are of criminals. They get a kind of immortality by this means and are safely embalmed for future reference. But take often the most honored citizen in the community, and when you come to write his obituary, it is a bare objective record which reads like the page of a ledger record, not like a personal history. I once asked a teacher about a certain bright young child in whom I was very much interested, and this was the reply I got, "Oh, I know very little about him; he does his work so well; he gives me no trouble at all." There you had it. No trouble—no knowledge about him.

But while this may be in a certain measure excusable or understandable in a school or in an institution, it is not excusable in a home. There the record should be full and complete. The youth is entitled to ask any reasonable question about himself, his family, their antecedents, their history, and the like, and get the facts, not in a vague generalization, but in record form. What would we not give for the childhood record of some men of whom we know? What would we not give to have those records also of the members of our own families whom we have known long since and lost awhile?

The duty which all this is intended to inculcate is to write the family history, and especially to begin the history of the child's life from the start. It is not specially important to write when the child put on its first shoes, but it may be very important to know when it twisted its foot in walking or fell down the front stairs. Great physical defects arise often from very slight sources. The important thing is to know where to look for the trouble. What seem commonplaces to the lay mind are not commonplaces at all when some scientific man gets hold of them. They may indicate instantly to him the approach to the remedy for something, which, without that knowledge, might have entailed endless effort and possibly baffled the search altogether. "Why did you not tell me that?" said an eminent physician to a mother the other day. "I did not think that worth while," was the reply. But it was very much worth while.

All facts are significant according to the knowledge and skill of the observer. It is important therefore that all facts should get into the record. The danger is not that it shall be too full, but that it may be too meager. The sifting out process will take care of itself. The unimportant matters will not detract from the importance of those which are vital. But the fact is, that we can never tell what may become vital. We all recognize this about property. Why not also recognize it about personality?

Gathering together, therefore, the suggestions here made, the doctrine amounts to this: It is of the highest possible importance to the physical, educational, social, and moral well-being of every child that there

is kept as full and complete a record as possible of its life, and this record may prove of capital importance in times of crisis in later life as well as of immediate and active importance in providing the materials for rational and constructive regulation of its development. These suggestions group themselves naturally under three heads:

1. Records of Physical Development. Here we have a perfect scientific model in Professor Dearborn's "Three Years' Life of a Child." Dr. Dearborn is a medical professor and could do it. You and I cannot. But you can get something resembling it from the physician who has charge of the child, and all the data should be carefully filed away. It should be supplemented by full records of illness and unusual phenomena of any kind. So far as possible, new physical developments should be recorded with as much detail as possible. Facts about speech and action, facts about mental aptitude and adaptation, facts about organic growth of one kind and another, all are important and suggestive here. Observations about foods, habits of sleep, and the like, are all worth while. In fact, there is very little that may not become significant at almost any time. If your child is sick and recovers, get a full statement from the doctor of the whole history of the case and file it. It will help him as well as yourself. He will know better about it if he has occasion to come again. Incidentally, it will help him review the case professionally.

2. Records of Family History. The growth of societies that have patriotic aspirations helps this, but you need not be one of these to do this. Your own

family is as important to you as that of any patriotic descendant of a revolutionary forefather can be to him. But at any rate, let your child know the sources of his life. Tell him the truth. Tell him truth about his forbears and so much of their history as you can gather. Give him the materials from which you gather your facts. Cultivate the habit of giving authorities for what you say, naming chapter and verse. If you know the street and number, don't give simply the town or the county. Give details. In fifty years those details may decide personal questions or property questions of great moment. If the family life has been creditable, it is pleasant to know it. If it has dark pages, they will be a deterrent. Tell the truth and give the proofs. All that relates to marriage, births, deaths, habitation and the like, also property interests and relationships, are important.

3. Records of Social Development. Under this head the occupations, the education, the migrations, and the experiences of ancestors, are very important and interesting. For example, I met in Oregon a few years ago an old lady who came as a child across the plains in a prairie schooner. I urged her to dictate to her daughter the entire story so far as she could recollect it. That record is what is called a first source of history. It is the story of an eye-witness. Presently there will be no such persons left to tell of those events. But as a family story of social development, from a child in a prairie schooner to graduates of a great state university and grandchildren in Harvard, Yale or Princeton, it is romance of the first order. In a similar way I heard the story of a woman who

was one of the members of the first group that settled the Deseret Valley. Give your child the story of its life from as remote a period as possible. Thus does the race advance. And of course the educational growth is here of the first order, line by line, every detail with names, persons, places, and incidents. What is written abides. It tends to be exact and substitutes for vague memories testimony which should make for power and usefulness in life.

WHERE PARENTS FAIL IN THE EDUCATION OF CHILDREN FROM THE SCHOOL'S POINT OF VIEW

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IN one year there are about 8,765 hours. If the school year is forty weeks—this is somewhat above the average in this country—the child is in school under the teacher's care about 1,200 hours. Twelve hundred hours is somewhat less than one-seventh of 8,765 hours. The parent is responsible for the child, therefore, a little more than six-sevenths of the time during his school years, besides the whole time for about the first six years of his life. However, much the child may receive from the school, it is apparent that his real character and attitude are very largely the result of the parents' influence. What our children are and what they are to become depend upon parents far more than upon teachers. The school is but an auxiliary institution to supplement the education of children by parents, and is by no means to take their place. It attempts to do a few things which may be done more economically by taking children in groups than by taking them individually.

As the children come to the school, the teacher cannot fail to note marked differences in home in-

fluences, and also to note shortages in training that are general among the great majority of children. In these observations the teacher will probably find that the elements neglected come under four general heads, namely: General behavior, the health and care of the body, the values and relations of the subject matter of the school subjects, and the nature and value of the mental qualities of the child in relation to his present growth and future efficiency.

Taking these in their order, the general behavior of children is the one question most impressing itself upon the well-trained, discriminating teacher. Without any doubt, a great many of our American children are offensively aggressive. They have little respect for either age or authority. They are wanting in a spirit of reverence. Nothing is to them really sacred. The home, the school, the State, the Church, are to them without any claims for conscious respect. Obedience is not a matter of habit, but a thing to be determined relative to probable enforcement. Insubordination to parents, to teachers, to civil laws, to all established order, is a matter of every-day observation. Boys are often "bumptious," girls are often overbearing and vain. The "smart Alec" attitude in both boys and girls meets one at every turn. Selfishness is so common that really unselfish deeds attract attention because of their infrequency. Children are often woefully wanting in the usage of the polite forms of common courtesy. Family discipline has fallen to so low an ebb that it is a standard subject for the gibes of the professional humorists. Of course, these charges are not true of all families and all children. But they are true of so many and teachers see so many of them in daily illustration that they wonder what we are

coming to. In comparison with the children of other highly civilized peoples, our own children suffer most deplorably. With these elements appearing, and even cultivated in many children, it is not at all to be wondered at that we are disgraced by a growing multitude of divorce cases, that we are afflicted by selfish corporations, political corruption, anarchistic demonstrations, mob violence and financial scandals so numerous as to be every-day common-place in all parts of our country. In school these tendencies are evidenced by social antipathies among children, rudeness of speech, insubordination in the treatment of both property and other persons, truancy, school fraternities and all sorts of little problems and big problems of school discipline of which the usual parent has no conception. Now, we hold that in nearly all of these items the child reflects the parents' attitude in some measure. If the child is unduly selfish the parents have made him so; if he is "bumptious" and insubordinate, parents have failed to control and guide him in the home; if he is rude and uncouth in speech, his parents have permitted this development; if he is disrespectful of age and authority and is without the polite forms of courteous intercourse, his parents have neglected these in his training. The discriminating teacher can look right through the child to his home and parents. The first, and perhaps the most important, general suggestion teachers would offer to parents is that they seriously look into the general behavior of their children and religiously try to improve it wherever conditions indicate a need. Children cannot grow up properly without conscious guidance in these matters in such a society as ours. The school can do something to help, but it cannot do all. Remember

that the school has the child less than one-seventh of the time during his growing period.

The second point in which we would urge that parents need to have more interest and be more helpful is that of the health and care of the body of the child. Teachers are often shocked at the condition of children who come to them. The teeth of nearly 70 per cent of our school children need attention. Carelessness of eyes, ears, and especially the throat, causes a great deal of suffering and many cases of stunted development or predisposition to disease that might easily be prevented. Few school children are given enough sleep. Ventilation is often almost fatally neglected. A teacher in a country school reports a family of five sleeping in one room with the windows all closed in a western county in Illinois. The parents are afraid of the night air! Another family of four sleep in a closed room and keep a kerosene lamp burning all night, and they wonder why the two children are anemic and why the members of the family have so many headaches. These are slum conditions, even though they be in the country or in villages. If teachers would spend one-half of the time they are expected to use in teaching the children the evil effects of tobacco and alcohol in teaching parents of their district the importance of pure air and plenty of it, of when to ventilate and how to ventilate, they would save more lives and make many more lives worth the living. Many children who are nervous, irritable and fickle in appetite could be cured in a month's time by proper attention to sleep. Late hours affect not only the school work of children, but their bodily development as well. The eating habits of children are also important. Too many children show evidences of

some form of starvation. Noon luncheons sent to school are also often an evidence of this to teachers. Children need plenty of wholesome food. Pickles, cheese, cold ham, pastry and all other foods difficult of digestion should be avoided. Highly flavored foods or condiments are the source of many childish ills that are often attributed to entirely different causes. In the matter of dress, also, parents sometimes use strange judgment or no judgment at all. The exposed blue arms and legs of young children in the early winter and early spring show how frequently common sense is subordinated to fashion. Most children are probably kept too warm during the first year or two of their lives; but by the time they reach school age they are often clad too scantily. The short sleeves, the low necks, the thinness of texture in the waists of high school girls, the low shoes and the thin stockings in weather both cold and wet, all show their effects in the early breakdown so common in our day and so alarming when its extent is really appreciated. There are points in which health should call a halt even where modesty makes no appeal. In Illinois, in 1900, there were 9,875 doctors of medicine, one to every 489 persons. In almost every physician's practice a larger proportion of his patients are women than men. No small proportion of these women are suffering from neglect or positive abuse during the earlier years of their lives. Teachers feel keenly this neglect and abuse, but for some reason usually do not protest. When they do, parents often resent their suggestions or neglect to heed them. Robust health is one of the first requisites for good school work or for any other successful activity. Parents are responsible for the food, clothing, habits of outside exercise,

rest, sleep, and training in the direct care of the skin, hair, nails teeth, eyes, ears and throats. They, far more than the teacher, must see to it that children are given a fair show for proper physical growth and health.

The third point I enumerated had to do with the parents' notions about the subject matter of the school studies. Parents seem to be oblivious to the fact that many changes in our whole scheme of life have taken place within a generation, and that the school must do something to keep pace with these changes. Too many are content to measure the school of today by standards of a quarter of a century ago. Life experience should teach them its bearings upon school work. Again and again we have met the protest that the arithmetic we try to teach is not the old time grind; the grammar is not the rigid, useless, formal stuff of a generation ago; and because these subjects are made really useful parents criticise them as being degenerate. In the good old days, too, every child in high school studied Latin and "looked down" upon scientific and industrial studies; manual training, drawing, music, domestic science, domestic arts, were never heard of in schools—why have such things now? If we try to make the English in school a study of the usable and helpful in the child's everyday experience; if we try to remove the useless stuff from arithmetic and substitute a knowledge of the materials and processes of everyday needs; if we try to introduce those phases of social, civic and industrial study which will make for more intelligent and more honorable daily living—if we try to do any of these things, we are met by opposition from many of those parents from whom we should naturally expect the strongest

support. Carpenters, farmers and industrial workers generally sneer at manual arts work in various forms instead of helping to make it better; mothers often ridicule the work in domestic art and science instead of exalting these activities without which happy and intelligent homes cannot exist. In our own school some mothers made so much fun of their daughters in the eighth grade who undertook to make shirtwaists for themselves that they seriously interfered with the work, besides giving these daughters an attitude of mind positively poisonous and dangerous to our social morality. What are we coming to when mothers teach their daughters to despise the functions which God clearly designed should be theirs? The school has attempted to take over some of these functions of education in the fundamentals of home-making, home-keeping and industrial activities generally since the home itself has so sadly neglected or ignored these needs. And now, if the home will not support even the school in these functions, what is to become of the institution of the family? It may seem far-fetched to link the attitude of many parents toward school work with the growing divorce dockets, with the alarming diminution of the birth rate among the more financially well-to-do people, with the increasing number of women who grow to old age in single bitterness, with the growing tendency to class distinctions and the development of pocketbook snobbery—I say it may seem far-fetched, yet I believe the casual relationships here are close and vital. Educators are doing their best to make the work of the school vital to life needs. They are trying to make the school helpful in adjusting properly the attitudes of mind and the sympathies of all workers in society, whether

their work be in using their brains to direct their hands or to direct the use of capital or the work of other men. The appeal of the teacher to the parent is for understanding, for help, for mutual sympathy and co-operation. If parents would only visit the schools enough to understand conditions before they criticise, it would help a great deal. Parent-Teacher Associations are doing much to bring the parents and the schools into more harmonious co-operation. There are two great issues at stake in which both teachers and parents are vitally interested—the individual child's own self and soul, and the great fundamental institution, the family. May the importance again be urged upon parents of studying the aims of the school of today, the needs of life as they are today, and the imperative necessity of fulfilling the obligation they have assumed to give the child a square deal. By working understandingly and sympathetically together with the school, the parents may help immeasurably in bringing to every child a realization of his birthright.

The fourth and last point to which I referred earlier has reference to the parents' need for a better understanding of the nature and needs of the child mind itself as it unfolds and develops. The most complex creation of God with which to deal is the mind of a child. The more one learns of it the more sacred and responsible does he feel his mission as a teacher or parent. In more than nine hundred of every thousand cases, in becoming parents, men and women enter in where angels would fear. As a teacher and parent myself, hardly a day passes that does not make me feel the more intensively the complexity and magnitude of the problems and responsibilities of both functions. I suppose it is well that

we do not know too much of this problem, or most of us would shrink before its obligations. But much we can know, that we should know, and that will help us very much in making the most of these growing youngsters. And this knowledge should be quite as much a part of every parent's equipment as of every teacher's. And here the school may face the parent with pointed criticisms in all too many cases: "You, kind parents, have brought this child into the world, and know nothing of the instincts and capacities, and laws of growth of children; you do not know how tremendously important the play instinct is nor how to guide and direct play activities so that they develop strength of body and mind, and finally give their character to all work in the form of interest and enjoyment; you come to our school and ridicule our occupations and our development of social co-operation; you fail to see that out of all of these activities in the kindergarten and early school period are coming the qualities of bodily control, mental alertness, co-operation with others, discipline of will, constructive imagination, and action guided by careful, purposive thought—all qualities which count for everything in the later years of life, inside of school and out; you fail also to appreciate adequately the mental changes of adolescence, that time when boys and girls are born again, born into a consciousness of a place in a social work, born to recognize the calls of religion, of vocation, of the family, and of civic responsibility; you are too often blind to the pain and struggle, and dangers of this rebirth; you fail to sympathize with the idealism of the youthful dreamer, and you sometimes deny him that friendship and intimate confidence for which his heart is almost breaking; you forget to note when

your child is no longer a child, but a man or a woman with the ambition and selfhood, and will of a man or woman; you sometimes fail most completely to find out about the specialization of capacities in your children; just because it is the fashion or a tradition in the family, or some one else has done so, you try to force upon your child a vocation or calling for which nature has not fitted him; you make him study Latin, or law, or theology, or something else, though he hates it; you make your daughter study algebra and geometry, for no good reason at all, although she has no head for them and hates them; you do not study your children's aptitudes and interests carefully and give them broad opportunities for finding themselves in a variety of possibilities; you owe it to the child for whom you have become responsible to study his nature, peculiarities, limitations and possibilities sufficiently to help him to become just as much as latently lies within him, both for his sake and for that of the society in which he lives." All of this the school might truly say to many parents. The special elements of value and how to develop them in breeds of corn, cattle, horses, hogs and poultry are matters of the most extensive and exhaustive study by thousands of people today. But with all of this activity and knowledge as a constant suggestion relatively little attention is given to the same questions as applied to the nature and development of children. Parents cannot entrust all of these matters to teachers and then claim immunity from consequences. Remember, again, that more than six-sevenths of the child's time during the school period, and all of it before, is accountable to parents and not to teachers. Teachers should have a right to expect parents to take a large interest

in these questions of the mental nature and progressive growth of their own children. Society has a right to say that no one shall become a parent until he is prepared to care intelligently and well for both the physical and mental development of the children for whom he becomes responsible. Some day society will assert itself and it will become as great a stigma for one to bear offspring for whose care he is too ignorant to be fully responsible as for those who are not ignorant to shirk the responsibility.

In summary, I have tried to point out very briefly that there are at least four phases of the child's education in which teachers may often justly complain that parents are neglectful of or even positively against the most helpful co-operation. These are, in matters of general behavior; in the question of health; in an understanding and appreciation of the subjects of the school course of study; and in the nature and growth of the child mind. In all of these, parents might often take a more decided interest, and thereby be many fold more helpful. The waste in human endeavor through carelessness and neglect is appalling. How many men and women do you know who are really all that they might be had they been intelligently developed? Every child is so much social capital for investment. Parents may determine far more largely than they often realize what dividends the investment will pay. The plaint of teachers is that they give entirely too little attention to an intelligent understanding of their problem. The spirit of the teacher's criticism is not that of fault-finding, but of helpfulness. His recitation of parents' neglect is an appeal to parents to rouse themselves to more devoted study of the problems of their children's education. Teachers are

usually glad to help parents and parents should be equally glad to help teachers. The same great motive that makes the teacher's work vital and worth while makes parenthood the greatest thing in the world. The compensation of both is greatest through the product resulting from the closest and most sympathetic co-operation of both.

WHAT PARENTS SHOULD EXPECT OF TEACHERS*

MARION SPRAGUE



DOES a mother really seriously suppose that the school ought to give Carrie a taste for music, and make Jimmy accurate, though she herself cannot make Carrie tell one tune from another, and she despairs of Jimmy's remembering what she says to him? Does she really suppose that teaching is a scientific method of changing children's natures?

Every mother should fix it in her mind that there is only a certain amount and kind of human material in each child, though exactly what amount and kind no one can say beforehand. She must not be confused by the common saying that a teacher plants seeds in a child and then waters them. A teacher can, indeed, plant some kinds of seeds, as it were—seeds of ideas. The beginnings of ideas come from outside. But the teacher cannot plant powers. A power is inborn. It is part of the child from the beginning. Schools—good schools—train what power there is in a child, but they cannot supply what there is not. They cannot bring out talent where there is only capacity, or genius where there is only talent.

Potential
presidents

It is not true that every boy is a potential president. In all the schools in any state at any time

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there are no five boys that are of the stuff to make a really good president, or more than ten who are of the stuff that could get them even *to* the presidency. If Jimmy has the makings of a successful farmer, a parent will scarcely succeed in trying to turn him into a successful lawyer. If he has no sense of humor no parent can turn him into a funny man, though he can be gradually trained so that he understands a simple joke made by others. A parent can only make the best of whatever qualities a boy has, so that he will be a valuable man of some sort. Now, a valuable man is not necessarily a remarkable man. It is impossible for everyone to be remarkable, for if we were all equally able no one would remark it. But we can all be valuable. Anyone can be valuable if he determines to be so. A valuable man in any occupation is one who does his work right without needing to be perpetually overseen and nagged, one who treats other men with honesty, and one who has an abiding respect for what is essentially important. Fidelity, honesty and loyalty cannot be spread too universally through the race. And a school can do much toward establishing these virtues in its pupils; but especially where the homes are trying to establish them, too.

Moral qualities, however, cannot be created. The school cannot make a child good, it can only help him to be good. It can create a school atmosphere which will tend to produce such an attitude of mind in the pupil as will foster a habit of respect for good things—for such things, especially, as fidelity, honesty, loyalty, accuracy, wholesome eagerness, willingness to work, intellectual independence and intellectual modesty. But the school can produce an appreciation of these good things only in proportion to

A school
cannot make a
child good

the personal sensitiveness of each child. A school, for instance, can exact acceptance of the school discipline, and in that way train a child's self-control and social conformity, especially if the parents also ask for and practice self-control and social conformity. But a naturally rebellious character can never be brought to perfect behavior.

In mental matters, too, the same rule holds. A school can train what mental capacity there is in a child—that is to say, if a child shows twenty per cent of accuracy at first, the school can bring him up to fifty per cent, we will say. But it can by no possibility drag or push him to one hundred per cent.

In the results which we ask from a teacher, however, we must not confuse a high grade of accomplishment with a high standard of performance. In handwriting, for instance, a clear, steady handwriting cannot be attained by every child. Physical or mental disabilities often make it impossible. If a boy has not learned to write well he has not reached a high grade of accomplishment. If he thinks his writing is good enough, or does not care if it is not, then he has not a high standard of performance. No teacher can secure a high grade of accomplishment from every pupil, but she can and should provide a high standard of performance. Every child in the class should know that a clear, steady handwriting is the best kind to have, and that the best he is capable of is none too good for him.

The world is full of people who think good enough will do. Schools ought to set a high standard of performance and enforce it for each child to the limit of his ability. The inept should not be made nervous and discouraged by being compared with the gifted;

but the very dullest should have a simple perfection of his own, which he is urged to attain.

In fact, what a good school can do is to stir a moral tendency vigorously, and train an intellectual or manual capacity. But that is all.

Another thing which parents ought to remember—and they often forget it—is that a really good teacher, who is able to produce the fullest possible results of good teaching, does not appear in the world any oftener than a really excellent preacher or a really excellent financier. This country uses every year some thousands of teachers. In the nature of things, by the law of averages, it is impossible that more than a fraction of these should be really excellent teachers, fitted by temperament and talent to this especial work.

Really good
teachers are
scarce

Perhaps, then, in his progress through the ten or twelve grades of his school little Jimmy will come once under the charge of a really exceptionally good teacher, and if that really good teacher especially understands and influences little Jimmy, then the very ideal has happened. But a perfect situation like this cannot in the nature of things come about very often. Usually in an ordinary school an ordinary child will come under the charge of teachers who are only of average quality, either in character or talent, and are only measurably suited to affect him especially. Occasionally a teacher will be even below the average. So every parent has to learn that the teacher cannot reasonably be expected to be wholly satisfactory.

If, under any teacher, discipline is such that the class, as a whole, gets on steadily with its work, if the general tendency of the work is steadily toward accuracy and genuine interest, and if the habitual

When a child
at school is
well off

attitude of the class toward its work is honest and serious, then a parent may consider his child well off in that school. If other more special advantages are added to these, then the child is particularly fortunate. If, on the other hand, serenity, accuracy, interest and honest seriousness do not flourish in the schoolroom, then no amount of special methods or clever devices can prevent the teacher from being an inferior teacher, who is not giving the children real training or real education.

Fascinating collections of stones and butterflies, delightful clay-modeling, scrapbooks, pictures on the wall, collateral reading, personal sympathy, excited enthusiasm, and quantities of interesting information, do not make good teaching. The purpose of teaching is to train the mind, through the process of acquiring useful information and useful skill. The purpose of schools and the excuse for maintaining public schools at public expense are the training of powers, the making of good citizens. If the school is not helping the children to develop the fundamental qualities of good citizenship, then it is not doing its first duty. All else, without this, is frills and frivolity; with it, all else is culture.

Whatever else they may get, the children should get some definite information and some definite skill. If a mother knows that her child studies the lessons and tries to learn, then she is right in expecting that child to know the few salient essential points about each subject that he studies. If he does not, then either the teacher or the school is at fault. The essential salient points of each subject are very few and simple. These the schools should teach to every willing pupil, no matter how slow or inept. Whatever elaborations or embellishments are permitted

Some things a
good school
tries to do

or encouraged should be added to these, not substituted for them. If the solid groundwork has to be omitted, then the subject should be omitted altogether. Yet many schools do omit this solid groundwork with the conscientious notion that school must be made pleasant and inspirational, that work is unpleasant, but drudgery that brings solid possessions brings also the inspiration of proud satisfaction and sense of mastery. A good school tries to get steady work from its pupils and to give each of them some clear knowledge and some actual skill.

Every parent has a right to be, and should be, constantly on the alert to make sure that the school is actually trying to do the right thing, and is trying in ways which will succeed; that it is not wasting itself and its teachers upon unnecessary or misdirected efforts. Many schools, for instance, have a disciplinary system of demerits which counts as equal the moral, mental and accidental shortcomings. Cheating, dullness and absence are rated as equally bad. When this is so it confuses the children's minds. Knowing that they cannot prevent the accidents, they come to think the cheating is no less unavoidable.

How schools
may mislead
their pupils

Another way in which a school may mislead the pupils is by making discipline so much a matter of deportment that they conform by compulsion, not by comprehension, and never learn the true use of good behavior. Their only wish is to be rid of it. Thus they are gaining no habit of consideration for others, nor of respect for purposes outside themselves.

Again, many teachers consider accuracy as of very secondary importance compared to enthusiasm and an active mind—not remembering that accuracy

is difficult while enthusiasm and liveliness are easy. The children under them get no training in determination and hard work. These teachers forget, too, that the workaday world into which the children are going can do very well without the entertaining qualities, but it cries aloud for the solid qualities of faithfulness and accuracy.

The school,
not the
teacher, is
often at fault

But often when we are dissatisfied with a teacher it is the school, and not the teacher, which is to blame. The little daughter, for instance, does not seem to get on as well as we think she ought to. Arithmetic is a bog of despair to her. She does not even know the multiplication table. We blame the teacher. But if that teacher has been directed by the principal or the superintendent to teach arithmetic by absorption, not by drill, then the teacher is helpless. Arithmetic cannot be taught without drill. Or if she has fifty pupils in her class she is not to blame. The principal is not to blame either. The blame rests on the people who do not provide money enough for more teachers. No teacher can help each one in a class properly if she has more than twenty to help.

Again, perhaps the child is getting a great deal of enjoyment out of her school, but still does not know the simple, important, essential points of any of the things she studies. Nothing seems to stay by her. This may be the fault of slack teaching. More probably it is the result of a crowded curriculum. The school is misdirecting its efforts, wasting the time of its teachers, and weakening the mental fibre of its pupils, just as schools with inferior disciplinary systems weaken the pupils' moral fibre.

What parents
should not
expect

Mistakes of this sort and others are constantly being made in the conduct of schools, and very few



WRITING LETTERS

After the Painting by Douglas Guest

parents know enough about education to criticise a school wisely in these matters. But every parent can keep in mind the few absolute necessities—honesty, accuracy, respect for authority, clear knowledge and some real skill. If he feels the lack of these in the school, then he has just ground for complaint. In short, one may say to an inquiring parent:

Do not expect a school to alter the nature and capacities of your child.

Do not expect it to make him love good conduct.

Do not expect it to make him love good books.

What you have a right to expect is this:

That the school will teach your boy a few important facts and some actual skill, and in so doing will train and develop his natural capacities.

That it will provide him with surroundings which will help make him familiar with good conduct and good books, and with high standards of intellectual, practical and moral performance, so that he will have a chance to see that they are desirable.

You have a right to expect that a school will demand from your boy honesty, accuracy and respect, and will treat him honestly, accurately and respectfully.

If a school does these things, and you co-operate, you may reasonably suppose that he will be better, wiser and more well-informed with each year that he stays there.

What
parents
may
expect

A TEACHER'S TALKS TO TEACHERS*

LILLIE A. WILLIAMS

The first thing
a teacher
should do



WISH to perform an experiment with each of my readers who expects to teach this autumn. Are you willing? Then make yourself comfortable, and when you are quite ready say to yourself, "My work as a teacher," and notice the train of thought which follows. I wish that everyone of you could tell me the result, but as that is impossible suppose I hazard a guess about it. I fancy that the majority of cases will fall into one of three groups: from the beginning, or by the second or third wave of consciousness, those in the first will be thinking about the subject or subjects taught—perhaps the favorite or the one most disliked; those in the second will see with the inward eye a class and will think about discipline; while those in the third will see some particular pupil or pupils and will consider what is best for him or them.

Education is
the purposive
shaping of
influences

I think this will be so because these are the three ways in which we teachers habitually view our work. To some it is chiefly imparting knowledge, to others it is handling a class, to still others it is dealing with growing individuals. I need not tell you that the last view is the one most in harmony with prevailing educational theory. This sees each child as a little undeveloped thing, not a man or a woman in

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miniature, but something that will grow into a man or a woman—a mass of buds and germs and promises. Nor does this growth take place independently. Each child is the offspring of a hereditary tree from which all his possibilities come; which of these shall develop depends upon his father and mother—their habits, manners, ideals; on his brothers and sisters, on the neighborhood, on the business, religious and social relations into which his home enters—in short, upon all the influences affecting him, of which school is one. Education is the purposive shaping of all these influences so that the child develops into a good man, not only religiously—though I put that first—but also able to make a good living in some useful way, a good husband, father, citizen; able to estimate justly the relative values of all the claims made upon his interest, and so to lead an efficient life. School does its work well in proportion as it sees its function clearly and in its proper relation to all the other influences at work.

We understand now why the teacher who puts subjects first in her thought is wrong. The subjects are not ends in themselves. They are the instruments through which she promotes the growth of certain buds of useful interest. So the teacher who thinks first of a class is in error. No one ever educated a class. A class is a mere convenience to aid us in dealing effectively with the individual children.

In saying these things I have told you nothing new. You have heard them repeatedly at institutes. Every recent educational book or periodical contains at least a reference to them. I bring them up now not to inform you, but to ask whether you believe them. If you do you act upon them, since the only

beliefs to which current thought permits the name are those which work out in conduct. So my question means: "Are you, in all that you do in the schoolroom, seeking the best development of each child in your care?"

It is a common reproach against our profession that no other can show such a profound gulf between proclaimed beliefs and habitual practice. Said Ellen Key, that valiant champion of the rights of childhood: "I never read a pedagogical discussion without the fine words 'self-activity,' 'individual development,' 'freedom of choice,' suggesting to me the music which accompanies the sacrificial feasts of cannibals." But to speak of us thus as willful offenders is to do us a great injustice. Ours is the old plaint: "If to do were as easy as to know what were good to do." Usually the teacher who goes on teaching the subject or the class, instead of the individual, does so because she knows her subject matter and likes learning more about it, or she knows how to discipline a class and likes to strive for more uniform results, but she really does not know how to teach individually.

It is my good fortune to know a number of teachers who are dealing with their pupils individually. One is doing it under such unfavorable circumstances that the description of her plan may prove suggestive, as what she does anyone may do.

Miss Almy teaches in a town where the chief interest in the schools takes the form of a strong determination to spend as little money upon them as possible. Her principal is a timid man who clings to old ways, and calls child study a ridiculous fad. There is no school physician or nurse. But my friend is strong in her educational faith, and none of these

How one
teacher deals
with her
pupils
individually

things daunts her. The first condition of successfully teaching an individual is to know him, so on the opening day of school the pupils are asked to write a little theme on the subject "My Birthday." She suggests that they tell her the day of the month, how old each was, what presents, if any, were received, how the day was spent. While the children are writing she is observing them. The nervous ones are picked out, those who breathe through the mouth, the anæmic, the undergrown, the overgrown. Now or later other physical peculiarities are recorded, such as malformation, asymmetry, discharging ears, enlarged tonsils and decayed teeth. She begins testing their eyes at the close of school by means of a simple self-explanatory card which she bought of an optician for a quarter. She makes a rough estimate of their hearing by taking the pupils in groups and dictating a set of familiar words, the teacher standing behind the group so that the children cannot see her lips.

Miss Almy realizes that as she means to use this knowledge of each child every time she deals with him she must have it in a form handy for reference. She tried record books, but gave them up in favor of a card catalog, like those records which oculists and dentists prepare to refresh their memory of their patients. The cards are of a sort familiar to us in consulting the catalogs of public libraries. Upon a colored one she writes the full name, date of birth, and the nationality of parents. This becomes the guide card. The other facts are written upon white cards and placed back of this, new ones being added as fast as needed. The collection, arranged alphabetically, is kept in a drawer of her desk.

She neglects no means of understanding her

charges better. Friendly personal talks, visits to their homes, careful observation of their ideas and conduct in the schoolroom, and of their behavior on the playground and street, conference with mothers at the mothers' meeting—for she finds time for one a month—all add to her store; but on the whole she learns more from little language exercises, like that on the birthday, than from any other source. Such subjects as "My Father," "How I Spent Sunday," "What I Like to Eat," "How I Play House," "What I Like to Make," "Going on Errands," "My Dog"—prove most interesting to the writers, and serve better to develop their command of written language than the more ambitious themes too often given, while to the teacher they afford a rich store of helpful information. Here is one on "Spending Sunday":

"I lay abed till ten o'clock and got up and looked at the funny paper. Then I ate my breakfast and one o'clock I wanted to go out automobile riding with Georgie White and I could not go out with him, and I didn't want to go to Sunday school because I didnt want to get dressed, and we went to Sunday school and some girls walked out to take a walk with me and we came back and went to Charles Gates's and had some fun."

Or this on "My Father" is equally helpful:

"He is a conductor on the railroad. He likes to read magazines, he likes to go to the theater. He has light hair. He goes to Chicago sometimes. He sells machines. He belongs to some lodges. He brought me a ring from Chicago. He takes me to the theater."

You may be interested to read a specimen from my friend's collection:

"Seiffert, John Frederick. Born January 16,

1898. Father born in Germany, came to America at ten; mother American born. Eyes blue, right eye normal, left eye a little oversighted, but it does not seem to affect his work. Hearing normal. Hair light brown, thick and wiry. A little short for his age, but broad and strong. Teeth good. Appetite good. Whooping-cough at five, measles at nine. Tonsils enlarged, this makes him averse to talking at times. He sleeps ten hours at night and seldom dreams. His father is superintendent of a factory; his mother is fully occupied with housework and sewing, as they keep no servant. John is the eldest of five children. He attends the Baptist church. He has a fair ear for music. He likes to read the lives of inventors and the 'Scientific American.' He has made several little machines himself, using for the purpose the works out of an old clock. He has taken apart and put together again nearly every mechanism in his home. He never plays on the street at night. He has gone to but two moving-picture shows and then with his father. He is fair at baseball, and an excellent swimmer. The other boys like him, but he is not a leader. He speaks indistinctly and ungrammatically. His language work is below the normal. He is the best pupil in the room in arithmetic. He likes the parts of history which deal with progress and invention. He keeps no pets and is not interested in the Nature lessons. He is easily discouraged by adverse criticism. He thought his last teacher unjust to him and so tried to annoy her by every means in his power. He is truthful."

In such a systematic study of all the pupils the work of each teacher is greatly reduced in schools where higher ideals of education prevail. I know of such a school. It is situated in an intelligent and

Working with
the child
instead of the
class

progressive community, where the people are proud of it and spare no expense to keep it up in the front rank. The superintendent believes in the doctrine of education which I am advocating. A competent physician is responsible for the physical examination and the hygienic conditions; a well-trained school nurse gives the children who need it her personal care, and by her visits to their homes brings the two great educational agencies into co-operation. A set of cards is begun for each child as soon as he enters the school, and in making it the teacher draws upon the records of the physician, nurse and superintendent. When the pupil advances to the next grade the cards are sent to his new teacher, who adds what she learns as the child develops.

However obtained, a card catalog is but an instrument to enable the competent teacher to deal with the child instead of the class. The best superintendent of schools I ever knew entitled his address to his teaching force one year: "What are You Doing? Why are You Doing It? Why Do You Do It Like That?" Miss Almy asks herself these questions every hour of each schoolday. It is not enough for her that tradition demands that this thing be taught, or even that it has proved good for somebody else; it is rather: "Does this child now need this thing? If he does is this the best way for him?"

When the hour for arithmetic arrives and she looks into the faces of the children she thinks of John Seiffert with his power and interest, of ambitious Grace, of lazy Tom, who can work but who needs the spur, of Julia—one of those imaginative persons with no mathematical aptitude; she remembers George with his adenoids, who, until his parents have them removed, cannot give enough attention to

his work to make any progress; she sees Henry's head nod and reminds herself that he gets up every morning at four o'clock to sell papers, and knows that he is so tired and sleepy that he cannot think. It is arithmetic period, but not arithmetic class, since this little group is doing one thing, that another, while several are taught individually. In spelling class she remembers that Vernon has no auditory memory, that Jack, who is also eye-minded, has had muscular eye-strain and has not worn his glasses long enough to break his bad habit of glancing at the more prominent letters and guessing at the rest. When Isaac is reported for swearing she recalls that he spends Sunday washing glasses in his father's saloon, before she decides how to discipline him. In short, she is always seeking the highest good of each child.

"But where does she come out at the end of the year?" I hear you ask. "Surely the pupils are not all equally advanced." No, indeed. The divine law, "For he that hath, to him shall be given," holds here. The space that separates John's mathematical knowledge and power from Julia's is greater at the end of the year than at the beginning, and it should be so. It is a waste of energy and a crime against capacity to try to keep children of widely differing ability in the same groove. A necessary corollary to individual teaching is keeping the grading elastic so that each child is always placed where he can work to the best advantage. Why should a teacher in a certain position always aim to do exactly the same thing year after year? She should be free to adapt herself to her pupil's needs.

The children are the most precious treasure of the nation. To assume that their highest welfare

Grading
should always
be elastic

must yield to the sacredness of a rigid system of school grading is a monstrous inversion of real values. To ask if individual teaching is likely to be good for strict grading is like asking, as Chesterton would say, whether heads are good for hats. You remember he calls thinking like that dwelling in topsyturvy land. "In topsyturvy land," he says, "they do not ask if the means are suited to the end; they all ask if the end is suited to the means. They do not ask whether the tail suits the dog; they all ask whether a dog is the most ornamental appendage that can be put at the end of a tail."

TRAINING FOR STUDY

SUSAN FRANCES CHASE

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AID a father to me, "Nothing gives me a greater sense of utter inadequacy, than an attempt to help my boy get his lessons. I was pretty good in my books when I was at school. I was a crack mathematician, but my boy always says, 'They don't do it that way,' and it seems that arithmetic is something else and that grammar is no longer the science of language."

One of the most successful teachers said to a group of her patrons, "Please do not try to help your children get their lessons at home except in the case of memory work. You can hear your girls recite a memory gem or spell a list of words, but unless you are willing to study our methods so that you can help understandingly, you run the risk of constant conflict with the children and a great up-setting of your own nerves."

Yet ambitious and anxious parents will continue to try to give help to keep John with his class or to float Mary over a period of absence. To these we would urge a study of Miss Chase's paper and Miss Earhart's "Suggestions for Teaching Children to Study." While designed for teachers, they will give parents a comprehensive idea of what the school is trying to do for the children, and how it wishes to accomplish this. They make clear the fact which

most home help ignores—that getting the answer, or having a required fact, or a composition to hand in is not the most important thing; but that the chief gain is in the child's working these things out for himself. It therefore behooves those parents who insist on giving home help, to make a business of studying each division of these papers as the need arises, and thus gain some notion of *how* to help the children to help themselves.—THE EDITOR.]

The art of
study

It was Thomas Carlyle, was it not, who said, "The pity about thinking is that there is so little of it done." Study is thinking, hard thinking, too, and perhaps that is the reason why there is so much show of studying and so little of it done. Children do not know how to study. Boys and girls in high school and men and women in college must be taught to study or there is a vast amount of waste and disappointment.

Study, in its fullest sense, is an active mental process whereby knowledge is gained and reorganized into experience. Mere acquisition without the process of assimilation is not the whole of study. Knowledge and wisdom are not synonymous. Studying is for wisdom. It is a psychological process involving the entire round of mental activities. Studying means to perceive, to apperceive, memorize, imagine, desire, will, enjoy, determine, approve, disapprove, and think in the full meaning of that word. It means that the worth of knowledge has entered into the life. It was a thought. It may become an action or it may be joy. To perceive clearly, to concentrate, to carry main points even to the forgetting of non-essentials, to reorganize thought, to correct errors, these have been pointed out to us as the characteristics of the thinking mind. Compared with

manual labor, study is more strenuous. Its fatigue is deeper, more lasting.

There are physical conditions that favor study. The unrest of the modern home is not favorable. "The spirit of such a family party as Whittier describes in *Snow Bound*," says one, "is gone forever. Would that our children could live in such an atmosphere of restfulness, content, broadening influence and real education in independent thinking."

Physical
conditions of
study

If children learn to study they must, for the most part, be taught in the school. Teachers must themselves know how to study. They must have grasp of thought and be conscious of the processes they are employing. They must have appreciative minds and wills that are trained to persist and judgment to select subject matter, that is worthy of self-directing thought. From the much that might be done, they must have wisdom to reject the greater part and select that which ought to be known as tested by values in the life the child is to live outside of the schoolroom.

Requisites for
teachers

"First make it clear to teachers," writes Dr. Frank McMurtry, our acknowledged leader in teaching how to study, "that they must have their own method of studying any topic which they assign to children. I have repeatedly in the last few years found experienced teachers ready to tell how they teach a subject, but they were greatly embarrassed when I asked how they themselves had studied or would study the same subject. Teachers themselves must be more conscious of their own method of studying a given topic. Second, after getting them into the habit of working to see whether they really have a method of their own, we have had quite a struggle to subordinate the method of study to the particular topic studied so as not to be mechanical."

The danger of the mechanical is emphasized by Professor Hiram Carson in his reply to a student, "How shall I learn to read Shakespeare?" "Read him," said Professor Carson, "read him. Charge yourself full of the subject." Is this your method? There is no finer process than the unconscious wealth of living that comes to one through giving himself up "affectionately to good books." This is our privilege if we sit down with an author and get his real thought, his whole thought.

Motive power
of a
concrete task

To teach children how to study we must give them the motive power of some immediate, definite, concrete task. By the art of questioning and by proper lesson assignments it is the teacher's duty to lead the class to the right idea of lesson preparation. How the teacher treats the thought content in the assignment of the lesson, what pupils are expected to do with thought content, how main thought is disposed of during the lesson, how subordinate thoughts are brought into right focus and relation, these, Dr. McMurtry tells us, are the critical tests of the teacher's skill in teaching how to study. "Pupils should go to their task," he urges, "with a definite problem in view and that problem one which touches them vitally, one which they have some interest in accomplishing, then the situation is most favorable for study."

A time limit
for study

Lesson assignment should be definite, not only as to the kind and quantity of work but sometimes even as to place and time of work. The untrained mind dawdles over its work. It is well sometimes to suggest the time limits of study. This lesson ought to be done in a given limited time, giving fair allowance but not too liberal. "At least three-fourths of the time," says G. Stanley Hall, "spent by a boy

of twelve in trying to learn a hard lesson out of a book is time thrown away. We must train to thrift of time, to mastering subject matter quickly as well as thoroughly. Many students in our high schools and colleges spend hours poring over lessons they might grasp in a small fraction of the time if they had gained the habit of working on time."

Right at this point is the opportunity of the home to co-operate with the school in training to study. The quiet, orderly home, which is regulated to the idea that there is time and place for necessary duties, will see to it that there is no distracting social life during the time that should be set apart to study. Regularity of time is an important thing, so also is a well selected place where books and writing material are conveniently at hand. Added to this would be the crowning joy of father and mother interested in the work, never giving too much aid, but occasionally, if needed, answering a necessary question or giving a word of encouragement or advice. For the younger ones such a friend near at hand is invaluable.

Home and
school
co-operating

Ruth had such a home, but Ruth was what we have called a dawdler, and one other word even worse, a fretter. From the time she brought her book home early in the afternoon until well into the evening, she would talk at intervals about her task in a voice of fretful complaint. To the mother's heart it seemed a pity that a child should be made so unhappy by her task at home and unconsciously to herself the mother blamed the teacher. Then mother and teacher had a confidential talk, the first real understanding. It was a surprise in that home that the school task expected after hours was so short. What had been a fret for hours the teacher

said should be accomplished in less than one hour. So this was the plan they worked out together, that teacher and mother. Ruth should be given her own place to study and within sight of the clock. Every day at the appointed time she should sit down to her task with the determination to work on time.

The child was in full sympathy with mother and teacher and the change that was wrought in that home was wonderful. School duties were no longer a task to be shirked as long as possible and to be spoken of with irritation and discontent. They meant rather a good, strong, energetic period of work which gave her zest and satisfaction. Ruth learned to work on time, and when she went to the high school the next year she did her high school work well and had time for home tasks and recreation. If one hour can serve for two, then life is that much richer.

The art of
neglect in
study

Neglect is as important an element in proper study as forgetting is in memory. Over conscientiousness about trifles leads to waste of time and neglect in greater things. "There is danger," said some one, "of the teacher pattering over little things until she becomes habitually tired, unsympathetic, narrow." It is well for the emphasis of big things that we teach discriminating neglect of the insignificant or non-essential.

Weakness in
lesson
assignments

It is a common weakness in our lesson assignments that we take too much for granted and reach beyond the pupil's grasp. There should be strong advance every day but not too much undertaken in any one lesson. The assignment of a task should be with sufficient detail to make sure that the child knows how to go to work without loss of time and with concentration of attention. This applies as well

to fathers and mothers in the home as to the teacher in the school. Many a father is not a good teacher to his boys, hence arise confusion and irritation and if pressed too hard, rebellion. Many a girl has turned indifferently from home tasks because mother was not a good teacher.

Children have ability to do skillfully and well if they are taught to work with persistent, well-ordered, self-directing thought. The treasures of life do not come to the superficial mind. Thought is the transforming power in the world. Thought is the essence of study. If we would have life joyous and successful, we must give our boys and girls something worth thinking about. Let life hand up to them its best. Add to this the power to study out the situation. Then education will have done its best. It is a French proverb, "He was born a man, he died a grocer." He was submerged by his task. He became a machine, he might have been a man; sad comment, a tragedy of failure. We must train to think, to study, that he who was born a man may remain a man.

Something
worth
thinking about

SUGGESTIONS FOR TRAINING CHILDREN TO STUDY*

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(A reference paper)

The teacher's
attitude
toward the
subjects to be
taught



TEACHERS have asked whether, under the conditions in which they must do their work, it is possible to train pupils to study thoughtfully. They must prepare their classes to face examinations set by the school authorities, and subject-matter means just so much material which must be learned by the pupils by the quickest possible process in order to cover the field before examination time. As a consequence subjects are not regarded as means by which pupils may be instructed and trained, but as so many things to be disposed of in the shortest time. But suppose we assume that pupils trained to study cannot only master the subjects in less time, but can do so with much more profit to themselves, then what should be the teacher's attitude toward the subject-matter of his grade? Clearly the material should assume a new importance. Not only may it be mastered against the day of examinations, but it becomes a means of valuable training in ways of working which constitute a real preparation for life. In preparing for

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class work, the teacher should not merely study the lesson for his own command of the facts. For the sake of the class he must try to discover the possibilities afforded by the lesson for training the pupils in thoughtful ways of working. Which steps can the pupils employ readily in the case of a given lesson? With which will they need help? Which must they employ? Which may be safely omitted? These questions are a few of the many which will surely suggest themselves to a teacher who undertakes to give his class systematic training in the higher form of studying. Like most new modes of working, it may in the beginning require a great deal of time to determine the possibilities of the material, but practice will bring facility. The teacher will be able to see quickly whether the lesson calls for inductive or deductive study; whether the problem is or is not quite apparent; whether the book offers sufficient data or whether it must be supplemented; what organization is possible or advisable; whether the lesson contemplated should end in a positive theory or in a suspended judgment; whether memorizing is necessary; and what forms of verification are profitable and possible.

Having done as much of this preliminary work as is necessary, the teacher needs to keep his mind open and flexible, so that he shall not dominate absolutely the efforts of the class. It often happens that the teacher gets his mind so fixed upon his own plan or his own idea that he is totally blind to anything of value in the plans or ideas suggested by the pupils. If the pupils are to be trained, their plans and ideas must be the starting point. They constitute the stock in trade, the raw material with which the work must be done. Guided at first by the teacher

The teacher's
attitude
toward the
class

and gradually more and more by their own developing experience, the pupils must learn to judge of the value of their own work, their own recitations, their own theories. To be helpful in this respect, the teacher must be on such terms with his pupils that his presence does not stand in the way of free mental activity. A teacher who frightens his class, who is over serious, or who is sarcastic, will not be able to make much progress in training pupils to study, since his attitude retards rather than accelerates thinking on the part of the class. Fairness, frankness, the spirit of co-operation, a brisk procedure which brings a sense of accomplishment—these are helpful to pupils, and experience shows that pupils respond to such qualities in their instructors.

The need of
training in
many
directions

In undertaking to teach children to study, it must be kept clearly in mind that they will not learn the process so as to apply it generally unless they learn it in connection with many kinds of work involving thought. To narrow the training to the reading, arithmetic, geography, or any other one subject will not necessarily produce trained students except in the subject employed. The training must be general if the application is to be general.

Consciousness
of factors not
necessary
with young
children

Another point to be kept in mind in training very young children is that it is quite as unnecessary and just as time-consuming to make them conscious of the reasons for the various steps in studying as to make them conscious of the reasons for the various processes which they learn to employ in arithmetic, or for the various correct forms of speech which they are taught to use. They learn to do many things unconsciously in the early days, the reasons for which are wisely postponed until the days of better understanding. The reasons are not always neces-

sary to the mastery of the process, and even though the pupils might be made to understand them, the expenditure of time and energy required with little children is out of proportion to the results obtained. They can learn with much greater ease a few years later, and therefore the rational side of many processes can safely be neglected until that time.

Little children will learn how to study by being trained into right habits of studying by the teacher. In their early oral work in literature, reading or nature study, the process of training may begin, and as the children gain in power and maturity, more and more may be expected of them. To decide upon the name of a story they have heard requires reflection upon the story as a whole, and judgment as to the most striking characteristics. To find a better title to the reading lesson than the author has given, to find a more interesting title, or at least to find a different one that is suitable, will require similar efforts, and makes a good beginning in mastering thought.

In addition to finding the subject of a lesson and finding its large divisions, young children can be trained to see what question or questions the author has answered in a paragraph or section. Teacher and pupils may work together at this until the latter get the idea, and then a lesson may be assigned to give practice in their new way of working. Children naturally ask questions calling for more information, more facts or more reasons, and need guidance in making choice of such questions for class use. Questions related to the lesson but not answered in the book, or questions growing out of the thought given in the text, should be encouraged, and pupils should be trained to discriminate between

Learning to
find the
problem

those which are valuable and those which are not. They also need to learn how to express the questions well. A seventh grade which has less than a month of this work grew quite discriminating as to the nature and form of questions suggested by the members of the class. These pupils objected to questions as being too long, as lacking clearness, as telling the answer, as being too simple, as being clumsy or poorly worded, and so on. They were giving themselves some excellent training in the art of questioning, and were mastering their texts, since they had to judge of the correctness of the answers given to the questions which they asked. Grades much lower in rank can do something in this direction.

Children can also be trained to analyze a situation or problem and discover what the thing is which is to be known or done, and what the facts are which they can employ in solving the problem. Take an example in arithmetic like the following: A little girl bought two quarts of milk at four cents a pint. How much did the milk cost? When such problems are first begun in class, the teacher asks all the questions, as "What is it to be found out?" "What does the problem tell you?" "How can you use what you know so as to find out the answer?" and any other questions that are necessary. But unless the teacher helps the child to help himself, he is likely to remain a helpless dependent. He should learn to make his own analysis. He may even need to write down in one column what he knows and in another what he does not know, and then try to find some clue which leads to the solution. In sentential analysis, in parsing, in arithmetic and other branches of mathematics, in geography, just such opportunities for self questioning, for analysis of the problem, pre-

sent themselves, and unless they are utilized, we shall continue to have pupils in higher grades and higher schools who wait for the instructor to ask all the questions and direct all thought. It is necessary for the teacher to do all or most of the questioning with little children, but pupils of the fourth and fifth grades have demonstrated that they are able to assume much of this responsibility themselves. They need oversight, direction, help in various ways, but it should be help which leads to greater power in breaking up situations or problems and finding right solutions, not help which perpetuates dependence.

In this connection, the lesson assignment assumes new importance. It is not merely a time when the pages containing the new lesson are indicated. It is the teacher's opportunity to prepare the class for right study. If the pupils need help in finding the aim, the lesson assignment should pave the way for its discovery. This function of the assignment holds true for all the steps manifestly involved in the mastery of a lesson by a class during a study period. This assignment may occupy a separate period, or it may be made in connection with some lesson out of which the new lesson develops, and with which it is closely related. Opportunity for the assignment of related lessons occurs frequently and should not be overlooked.

The function
of the lesson
assignment

A form of supplementing the text which little children can begin to use, is the employment of other books upon which they make reports to the class. Or, indeed, the other material may be drawn from any one of many sources; from books, people, observation, or experimentation. But some supplementary assignment, however simple and easy, is

Learning to
supplement
the text

given to the class, or to some individuals in the class, and is to be prepared and reported upon in a future recitation. The child becomes responsible for something definite, and his work assumes a new value in his eyes. Whether he is interested in the task for its own sake or does it through a sense of compulsion, he will still be the gainer. The point is that he learns to use outside sources, to cull the material relating to the topic, to arrange it in order, and to give it to the class. As he masters the use of the topical outline, this supplementary work becomes increasingly valuable, for then the pupils' reports are more orderly and reliable. These individual assignments enable a teacher to save much time for his class, since instead of having all of the class look up all of a subject, he can divide the work, and so get it done more thoroughly and with less expenditure of time by the class as a whole. A certain eighth grade prepares many of its history and geography lessons in the manner above described. When a boy is called upon to recite, he writes his subject and a brief outline upon the blackboard, and then recites to the class, following the order of his topics. The other members may or may not question him. If he has made some important omission, the teacher questions him. He may bring books containing maps or illustrations for the class to examine, and does not hesitate to draw a sketch in a simple way if it is necessary. This work has its beginnings in the lowest primary grades where the children are made responsible for something which they can easily find out and which they must bring for the benefit of all the class.

Judging the
value of
material

In connection with the work of supplementing, comes the idea of training pupils to judge whether the information they find or present is true. Little

children tell some very surprising things sometimes, and we often overlook them because we say the narrators have not yet learned to draw an exact line between the real and the imaginary. But when actual facts are called for and these marvelous contributions are offered, the child should be met with the question, "Do you know that to be true, or are you making believe?" Even older people have sometimes to reflect that they are dealing with theories and not with facts. Then, too, children frequently read so hastily and so imperfectly that they get the facts of the book quite distorted. They need to be trained to an accurate rendering. In regard to hearsay evidence, they can learn to be discriminating, and to reject the wildly improbable. In many ways which will come to the careful teacher as he looks for opportunity, the pupils in the lower grades can be led to realize that the material which they present must be selected with discrimination, and that it must be true. Reading must be carefully done, observations must be exactly taken, and things heard must be sifted before reports are made. Gradually, as more responsibility is put upon the pupils for the selection of the sources of data, the children ought to be made discriminating in their judgment of these sources. They should consider why one newspaper should be consulted rather than another; why one historian or geographer should be preferred to others; and why certain people's reports are more to be relied upon than others. If they have been alert and critical in regard to the work done in class from day to day, this new expression of their judgment should not be arduous. Criticism of sources will often come naturally, as, for example, the criticism of newspapers and periodicals of sensational type;

of writers whose statements are founded on slight evidence and permeated by an unfriendly spirit. These are only suggestions as to the possibility of training children in the critical judgment of materials. Doubtless the teacher will find many ways of directing and training his classes in proper attitudes toward data and conclusions. Under the criticism which he is led to make of himself, in addition to that offered by his mates, a pupil will gradually learn to refrain from wild guessing, even if he makes no advance on the positive side of sound thinking.

Learning to
organize data

While preparing some story for oral reproduction or for dramatization, the pupils can decide which part must be told or played first, which next, and so on. In the third and fourth grades, this exercise leads to the formation of an outline for a topical recitation or to serve as a guide in composition. In all such work the teacher should guide the children towards being critical of their own titles, topics and outlines, commending that which is good and pointing out that which is bad with a statement of the reasons for the judgment. The teacher must not demand perfection in these first attempts, but should accept the pupils' efforts without too much correction on his part. As their critical judgment develops, better results can be demanded.

These exercises, begun with material already presented before the class, prepare directly for individual study of books. As the pupils learn the various steps, they should be given opportunity to use them independently with suitable material, and should be tested in class that the progress they are making in their use may be seen. These topical outlines should be prepared independently by older pupils in preparation for class recitation, as a basis

for composition, as a convenient means of note taking, and for any other purpose where a concise and orderly survey of the content of a given piece of subject-matter is necessary. In the higher grades, the use of the written outline may be superseded by the purely mental outline. Not all pupils may be able to make and hold a topical analysis without notes, but how much they can really do is not known because we have not trained them to use the power they possess.

Pupils not only need to master the contents of their books systematically and thoroughly, but they need to master them quickly. There are many students in school and out, who spend hours poring over subjects which they might grasp in minutes rather than hours if only they had learned the habit of working quickly. Teachers can train pupils into rapidity even with the first oral work in studying, just as they train them into quick recognition of combinations of letters or figures in reading or arithmetic. When the study of books is begun, economy of time can still be insisted upon, and if a class, or individuals in a class, work too slowly, special exercises for increasing rapidity may be employed as in other subjects. Competition of row against row in the time required to prepare a good outline, to find the subject, to find the first large point, and the like, will accelerate effort. The time which is necessary for the whole class to find the main idea of a paragraph can be noted. Pupils can be encouraged to keep a daily record of the time required to prepare the lesson in the subject which consumes too much time, and to see how much they can lower the time record and still make thorough preparation. The main thing is to rouse their interest in co-operation

**Training
pupils to work
quickly**

in the effort to learn to study both quickly and well. Slowness is frequently a habit, and should be replaced by a rate of performance which secures good results in less time. The teacher's thought and ingenuity will help if only he recognizes the situation and determines to improve it. Much of the trouble comes, with adults at least, from thinking that every word must be inspected. They have not learned to sweep through a paragraph to find the salient thought which it offers and to disregard the rest. Consequently, they waste time and wear themselves out uselessly. Habit holds them slavishly. Those who are taught to study when young may escape such slavery.

The value of
the puzzle
problem

An important help in training pupils in analysis and in the use of the various steps of study is the "puzzle problem." Such a problem appeals to the natural interests of children. It inspires to combat, so to speak, and arouses the desire to conquer. The answer is not especially important, however interesting it may be as a sign of victory. It is the intricacies of the process which engage the attention, and challenge one's best efforts. There must be careful analysis in order to get the exact situation, and means and end must be carefully compared. Such problems used to abound in the old mental arithmetic, and in the miscellaneous problems found here and there in the written arithmetic. The newer books have "puzzle problems" in more practical form, so that the answers have more value; but when in the old books the dog pursued the hare, or the frog crept out of the wall, or the proportions of the head, tail, and body of the fish were concerned, the answer had absolutely no value, and all interest centered in the process.

Ordinarily, the practical, every-day problems are best for a class, and should constitute the main part of all applied work. The catch problems, and the less practical "puzzle problems," serve as a stimulus, and can be used occasionally to give zest to the regular work.

There are several external aids to study which pupils should master as they have need of them. One of these is the use of the dictionary. Children should know how to find a word, pronounce it, and select the one meaning which is applicable to the situation in which the word is used. To use the dictionary and pronouncing vocabularies properly, the pupils must know how to interpret the accent marks and also the common diacritical marks. Where several meanings are given, they must learn to choose the appropriate one. If they are looking for the meanings of words to satisfy a conscious need, they will be more likely to choose the correct definition, or the suitable synonym.

External aids
to study

A second aid is the table of contents of a book. Pupils looking for material usually need to be trained to use the table of contents, or even to discover its existence. They need practice in finding the appropriate chapter, and then the part of the chapter relevant to the subject which is under consideration. Training in the use of an alphabetical index is also necessary. It is time well spent to teach the youths of these various aids, and, when experience shows it to be necessary, to give special drill in the use of the dictionary, pronouncing vocabulary, table of contents, and index.

The encyclopaedia offers a new difficulty because of its exhaustive treatment of various topics. Pupils need to learn how to find the volume needed, the

topic in the volume, and the part of the article desired. The treatment of the material when found has already been described, as that is study of content.

When the pupils are old enough to use libraries where Poole's or other annual indexes of current literature are found, a new aid to study must be mastered, and either the teacher or some library assistant should give the necessary instruction. The use of the card catalog of authors and titles may be learned in the same lesson. All these aids to study are a part of literary life. We frequently assume that knowledge of their use is universal, and consequently give the rising generation no help in processes which in themselves are not natural but must be learned. Training in these external aids greatly extends the power of pupils to acquire new material for themselves, and enables them to work much more rapidly.

VALUE AND ORNAMENT IN EDUCATION

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HERBERT SPENCER quotes the great traveler Humboldt as saying that an Orinoco Indian, though quite regardless of bodily comfort, will yet labor for a fortnight to purchase pigment wherewith to make himself admired; and that the same woman who would not hesitate to leave her hut without a fragment of clothing on, would not dare to commit such a breach of decorum as to go out unpainted!

What is thus true of the savage and untutored Indian is, in many respects, accurately symbolic of what still prevails in many communities which believe themselves civilized. Ornamentation is still regarded much more highly than use, and the scale of values which prevails among many people as to the genuine preparation of the mind for a happy and useful life is one in which ornament plays a much higher part than those things which are absolutely necessary to successful living.

But this scale is not confined to educational values, and is probably there, because it prevails in many other things than education. You can enter scarcely a home in America where there are not countless articles displayed for the existence of which there is not the slightest excuse; cheap and hideous ornaments, pictures, bric-a-brac, and the like, which ought not to be tolerated anywhere. Of course, these are merely

evidences of that want of taste and the understanding of values which point a great need among us all.

It is a common saying among merchants that the best values in their establishments are least appreciated. This is for the same reason as that which actuated the Orinoco Indian; people look at the appearance of things, and are misled by the varieties of ornamentation and because they cannot, or will not, use their brains, waste their substance in what is neither good or wise in itself, but what is infinitely worse, namely, calculated to establish people in the belief that this is to be expected, and therefore encourage a new generation in the same habits, and purveyors thereof to keep on manufacturing them.

Recently, in company with a gifted woman of wise experience in social work, I went into an establishment where many hundreds of cheap articles were displayed. We tabulated over three hundred articles in a very short time which would be useless in any home where they went in five minutes after they were handled, and the people who buy these things are not thinking of anything but their brief attractiveness. I go into many homes where I see the remains of toys and other articles which supplied this momentary satisfaction.

As I have just stated, we could endure the mere waste, bad as that is in itself. But what we cannot, and ought not, to endure is the mental obtuseness and stupidity which does not see that in this fashion we are making firm in our households and in the nation the habits which belong properly only to savages, and that we thus extend the area in which these things flourish.

Some years ago I saw a group of articles in a very large mail order establishment which were sold by the tens of thousands; the proprietors, honorable

and upright men, would much rather have sold higher grade goods and serve a better and more substantial purpose; but as they said, "This is what the public wants, and our business is to give them what they want." That statement could probably be duplicated in many establishments from one coast to the other. Hence the remedy is to seek the public and train the taste and show the fearful penalties which we are paying for this sort of thing.

The only reason for having a mind for most people is to apply it to concrete things! All sorts of speculative matters may be interesting enough, and for an idle moment may be justified occasionally, let us admit. But the main stream of thought is to find out what has a permanent use to the mind, and what has relation to the permanent uses of life. I knew a man who went to Europe once, and being attracted to some rather gaudy though expensive trimming, thought he would like to see it on his wife. When he brought it to her he found out that it would cost eleven times its value to get a suitable material with which to use it!

He also found out that eleven times its cost would require an outlay for materials which was, for a person in his circumstances, absurd, and which his wife, a sensible woman, would not think of spending. There are any number of people in this land who are doing the same sort of thing daily, and are making themselves and their brains ridiculous by this utterly false relation of substance to ornament.

But if this is a serious matter when applied to dress, or to household ornamentation and decoration, it is even more serious when we come to the matter of training and educating children. In many a household more effort is spent in getting a sort of superficial fluency in worthless things than, if properly

applied, would get substantial and effective training and mental discipline. I think, at the moment, of the hundreds of children who are "taking music"—who hate it, and take no pains with it, and who never will be able to give a single moment of actual pleasure to anybody—simply because their parents and the community think that this is the "proper" thing to do. And music is a useful and valuable thing, too!

I think of hundreds of other children who are taking other ornamental studies of one kind and another for which they have never had and for which they never will have the slightest opportunity for proficiency or skill. But the people around them think of this particular thing as an ornament, and so the time and strength and money has to be wasted on it. I have been impressed in my contact with communities of almost every kind in this land with the wide prevalence of this sort of thing all over the continent. It invades even the colleges. A youth once told me, when I reproached him with want of interest and devotion to his work, that he came to college for "social reasons," and when I wrote indignantly to his mother about it, she calmly told me that it was true, and she did not want him "worked to death." What she evidently preferred was that he should "idle to death," because that is exactly what happened, and he is living a worthless life.

It must not be understood now that I am advocating the mere doctrine of utility, and least of all, the, to me, repulsive teaching that we must only study those things which "pay." That is the farthest from my mind. But I am urging that the brain should be used for that for which it exists, and without which use it is not worth having. The mind of man was created for reflection, for the weighing of evidence, for moral and intellectual judgments, and for the

proper evaluation of things with which it comes in contact.

It is, of course, necessary that we should keep within the reasonable limits of accord with the spirit and life of the community. Few people can isolate themselves from the usual habits of their neighbors and friends and be happy, nor is it wise that they should. I believe in the community spirit with all my heart. But I do not believe in bondage to it, and I do not believe that any rational person will surrender his or her individual opinion or judgment on a given matter without excellent reasons, and reasons which have been personally worked over and adopted.

I can well remember when the rage for stenography swept over the land. All at once it seemed as though the whole nation must be lying awake nights, longing for thousands of young persons who were able to write shorthand! The high schools sought to supply the demand, and hastened to put in courses in shorthand. What was the result? Did we get thousands of young people capable of being good secretaries and stenographers? Ask any business man, and he will tell you that at the present minute a really competent stenographer is valuable above rubies. And why? Because these people did indeed learn a sort of routine in shorthand, but they knew no English, they could not spell, they would write the most absurd nonsense without being conscious of it, because they had no real education, even in the special thing which they pretended to be able to do! It was a fad which swept over the community, and entirely overlooked the most important preparation for this task, the knowledge of good English.

Now the truth about this particular matter is that these people were not proceeding upon the rational principle of use and capability; they had the

“embroidery” idea of their work. They were going about it with the same set of ideas that the Orinoco savage had about his pigment, only in this case the pigment was a profession, which was, and is, really useful, if suitably prepared for. But they were not thinking of capacity, but of embroidery. I know many youths who are thinking of engineering and other professions in exactly the same way. They are all the victims of the idea that lifework and service is ornamentation not worth or value. It is not difficult to foresee what their end will be.

The same thing is true about the smattering of various languages, or various arts of one kind and another. These, in themselves, are useful and valuable, but pursued in the spirit of ornamentation and with only decorative effects in mind, they are not only worthless, but worse, because they create self-deception, the most fatal of all follies. There used to be, and perhaps still are, schools in this country called “finishing schools,” which meant that young ladies who knew nothing were sent to be finished off in the self-deception that they were capable persons and fit for the duties of life! There is no such thing as a finishing point in education. We see that now, and know that the man with the most advanced knowledge is the man who works hardest to keep abreast of his science and the newest discoveries in his specialty. For the really capable man there is no finish except death!

This sort of thing has been fostered considerably by the humbug of diplomas. I can recall when there were no diplomas except for men who graduated from college or professional schools. Then came high school diplomas. Then came grammar school diplomas. And now almost every turn faces us with “diplomas”

for every trivial kind of nonsense, no matter how slight the capacity or labor it represents. If the whole diploma business could be abolished, with it a great deal of illusion and unhappiness would disappear also. Daniel Webster, when he graduated from Dartmouth College, is said to have gone around behind one of the buildings of the college and torn it up lest he might be led to believe that its possession constituted a cessation of intellectual effort!

That showed great wisdom. How many times young people have exhibited diplomas to me as evidence of their capability, and when I undertook to go behind the returns, I found that it was not worth the paper on which it was printed. America is full of humbugging enterprises which play on the vanity of people who want "something to show"; in other words, the embroidery idea of the intellectual life. Gratifying vanity, if nothing is at stake, may perhaps be permitted. But think of a young person at the outset of life, or think of a child, reared in the notion that this sort of thing will get them anywhere in life! It is like the little girls who put on their mothers' skirts and play they are women!

It is, of course, true that the appreciation of values comes later than some other kinds of appreciation, and with this fact I have no quarrel. Indeed, I have nothing to say to the Indian who will go naked without shame but must have her paint. But I rather rebel, when I see men and women who are *not* Indians, adopt that principle as a sound one for life, and teach it to their children. And I am especially indignant when I see fine capacity in little children wasted or destroyed on the altar of foolishness and display, well knowing the bitterness and sorrow which is almost inevitable for them in the mature period of their lives. No woman is a good friend to her daugh-

ter who lets her make false valuations as to the abiding things of life. No man is a friend to his son who trains him in the doctrine of merely "getting by," as they say in college slang. Yet there are many worthy people who believe that they are good fathers and mothers who steadfastly inculcate the idea that you only need to "get by" or "get away" with things to insure a successful career. Of course, it is not true. Only they are usually dead when the catastrophe occurs. But the reproaches are there none the less!

In going about to remedy this state of affairs there are certain matters which lie on the surface, and may be seen at a glance. There are others which are not so evident. But it must strike everyone who thinks at all about what I have been saying that the first thing to notice is that the time necessary for the educational preparation, before the actual burdens of life begin to fall upon our shoulders, is limited. You cannot take a year or even a month out of the life of your child without the greatest hesitation if you remember that the years of childhood are limited. You cannot take "all the time you want," because you have not "all the time you want."

When I was the pastor of a church, still a very young person, in the twelve years I spent in a single parish I noticed this astonishing fact. It ought not to have been so surprising, but it was none the less. In the twelfth year I was christening the children of the boys and girls who were children when I came! That brief time represented the transition for those girls from girlhood to womanhood, and motherhood. I could hardly believe my senses, when I passed down the line with those fifteen or eighteen babies, that I had received their mothers into the church in short skirts, and known them in playful antics and had

entertained them at children's parties at my home. And yet here they were, themselves entered upon the sublimest and the severest task of humanity, the wise and careful rearing of children. Your time is limited!

Many a man wakes up some morning and finds that the youth whom he has always regarded as a child has become a man, has to be reckoned with as a man, and dealt with as a man. Often the awakening is rather rude, and carries with it direful consequences. More than one man has confessed to me that he did not know what was happening in his own home. He just thought childhood lasted forever! Mothers have sometimes, though less often, the same sad awakening with their daughters. But there is no reason why this should come with such a surprise other than we are so wasteful with the years of childhood. I have again and again advised parents about their children, because being on the sidelines, so to speak, I knew what was happening better than the parents themselves. But they met me with an indulgent smile, and said it was simply "baby tricks." One such parent called larceny a "baby trick." But not when he came to me to intervene with a municipal judge to have the boy's sentence commuted, and to take the boy on parole under my own guarantee!

Time flies so rapidly that to many people it seems valueless. But as a matter of fact, it is the most valuable of all commodities and it is most valuable in youth. It was the wise voice of a great man who said, "In the morn sow thy seed and at eve withhold not thy hand." Not a day should be lost in these golden hours before the teens come, and every one of them should be packed with something that has direct relation to the service for which the child is destined.

It is a great advance when people begin to think on this line. They at least begin to think. Reflection only deepens the anxiety and strengthens the purpose to do something and do it at once. Further reflection shows that you cannot proceed helter-skelter in this business, but must examine yourself, your child, your prospects, your habits, and your surroundings. Then you are on the road to find out not what will simply decorate for a while and wear out, leaving the young man or woman with worthless gaudy things, but the substantial things which will last and give the durable satisfactions of life.

No part of the education of any child ought to be entered upon without the preliminary inquiry as to whether it is worth what it will cost, not merely in money, but in time, effort, energy, and the other valuable assets of child life. It may be very pleasant to play a mandolin, but the question is whether, in your circumstances, and with your prospects, a good penmanship is not worth a dozen mandolins! Not that a mandolin is unpleasant or useless; indeed, I once knew a youth who wasted a fine opportunity in life by all sorts of foolishness, and was reduced to teaching the mandolin, on which he had wasted many precious hours. It saved his life, but not much of a life!

It is far from my purpose to give the mere utility idea to this discussion, and I am not at all thinking of making the child productive. But I am thinking of the worthy expenditure of the time and mentality of the child. Therefore, I am urging that you will think closely into the real values of everything with which you employ your child's mind. You may say to me that, being in a school, you have little choice in this matter, but in another chapter I have shown that

this is not the case. Your attitudes, especially your supplementary maturity in any form of mental pursuit, gives it emphasis and value far beyond anything which the child studies at school.

Nor does it require an expert training to make a very fair assessment of values in the period of which I am now speaking. Of course, when it comes to professional studies, or the matter of higher education, it may be well worth while to call in some other aid or counsel. But most mature people can make certain rough estimates, correlated with their own outlook and purposes in life, which will prove pretty sound if seriously and honestly made. Besides you know this child, or ought to, as nobody else does. You can eliminate a great many factors in the discussion which another would have to discover and think about before making a decision.

All that is required at the outset is that you will think about these matters in a self-conscious manner, and deliberate about them as you would about any other important interest in your life. You know, for example, that thoroughness is the absolute necessity in any first-rate calling. You do not need an expert to tell you whether you are inculcating habits of thoroughness in the mental life of your child! You know, perhaps better than some others, the exacting nature of employers and superiors in dealing with subordinates. Well, it does not require an expert to train the child in the idea that it must meet exacting and severe scrutiny in every detail. That can begin almost anywhere, and with almost anything. Yet it is the basis of all valuable work!

The same thing is true when it comes to the question of personal organization and order. Only a very few people as yet realize the extreme value of order and precision, meaning by this, not thoroughness as

such, but orderliness and exactitude. I have seen more than one man rejected in favor of another man on this ground alone. It was not a question of capacity, because the capacity was there. It was not a question of fitness, for the fitness was there. It was not a question of personal qualities, for these were there. The other man had the one deciding point, the habit of order and precision. The man who was chosen, I was told, had such a control and direction of his tasks that at almost any stage you could go to him and get an absolutely final statement as to what the conditions were at that point. You could get what you wanted and get it at once!

This is substantially true of those who render the most effective service in life. Many a man does his work, and does it well, who takes so much time over it, or does it in such an uneven, and what I may call sprawling, kind of fashion that his worth to his establishment is materially lowered by that fact. You see that same process in children. You see children who will obey eventually, but not now! You see children who will get their work done, but only at the latest possible minute. You see parents who seem to have no idea of the enormous value of promptitude and orderliness. But, as a rule, one gets the demand for these things only when one has made an estimate of relative values, and discovers the difference between what I have called the embroidery theory of training and that based on the solid, substantial realities of life. It is not, first or foremost, a question of natural abilities. It is first, and I had almost said last, a question of thinking through, with care and with purpose of direction and control, of what has real worth in the conduct of life, and what is the mere fancy of the moment, which, however good in itself, is yet transitory and disappears in a night.

THE FUNCTION OF PLAY IN A SYSTEM OF EDUCATION

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"The gods are the friends of amusements."—*Plato*.

"The modern mechanical toy is, to my mind, nothing short of a modern abomination."—*Edward Bok*.

"The essence of children's play is the acting of a part and the realization of a new situation."—*Sully*.

"Play is unrestrained activity, the need of which is a delight in itself; it therefore must be left free."—*Wickersham*.

"It is not the beauty or costliness of a toy which gives permanent pleasure to a child, but the possession of some object, however rude, which calls into exercise his faculties of invention, of tactual and physical activity, and even of destructiveness."—*J. G. Fitch*.



HE child is the prime factor in his own education and development. Education implies an activity on the part of the individual. Training cannot be imposed; it cannot be assumed or put on. An absolutely passive creature cannot be educated, since all education is self-education. The subjects of study and the forces of society are necessary and must be used, but unless the self-activity of the child is reached as a necessary working element, little or nothing can be accomplished. Mental activity, arising out of the spontaneity of the child, must be guided to the assimilation of knowledge and to the training of effective mental effort.

The child
educates
himself

Not only must the pupil co-operate in the educative process, but something of genuine mental activity, leading toward prescribed ends, must be secured. There must be some assimilation of the material prescribed for culture and guidance before there can be any increase in mental power. While the child has within him many of the essential elements of his own training and development, it must not be forgotten that the truths and experiences which come to him, if properly applied, must appeal to his dual nature as an intellectual and physical being. The one must not be neglected nor the other forgotten. Two activities enter into the history of this growth—work and play; the former increasing as he approaches his majority and the latter largely decreasing or changing its form and content.

The function of play as a means of training is scarcely recognized. Comparatively few parents and not a large number of teachers ever stop to consider its deep significance as a means for the education of the child. Froebel claims that it "is the perfect means for the child's development." Compayre, in his most recent book, says: "It is in play, which is his principal occupation, that he gives free scope to his aptitudes. It is there that he shows us the most intimate dispositions of the soul. A complete history of the child's play would enable us to grasp, from day to day, the progressive development of all his faculties."

In its earlier life, then, play is the child's occupation, and as every man who has reasonable mental capacity gets a large amount of training and development out of his business or profession, so must the child's mind grow from the activities of play. Indeed, it may be said that play is the child's greatest

source of strength before it reaches the serious school period. In proportion as he puts mental energy into action and stirs up his feelings to a good degree of wholesome enjoyment, in that proportion, as a rule, does he derive definite profit. Play of all kinds, unalloyed by vexatious or attenuating circumstances, is valuable and educative. Play is not work in any sense, but it is a spontaneous outburst of physical and mental activity and expression. It is stimulating enjoyment and takes hold of the feelings and better nature, arousing the nerve forces and directing the circulation to a healthy activity, thus throwing off all lethargy and giving room for pure blood and a clear brain.

Play is essential to the most perfect physical and mental growth. Without it the child becomes inactive, self-centered and moody or dreamy. His physical energies decrease, his mind works more slowly, and his life forces become stagnant.

To utilize the play activity, giving due proportion to its force and confining it to its legitimate office, is to command a power essential to the natural growth and development of mind. After the hard driving of muscle and brain toward the accomplishment of needed ends, the recuperation demanded must be secured through rest and play or through a change of labor and effort.

The value of play as a means for the development of the social and moral sides of the child's nature is a point of value of no mean proportions. The isolated child is an unfortunate creature, though he may enjoy or have at his command all of the so-called comforts of life. Children must learn to recognize the rights of others and be prepared to yield frequently to the desires of their associates. The child

Play as a
social
educator

needs the companionship of others to sympathize with him in time of defeat and to rejoice with him in his successes; to assist him in making his plans and in carrying them to a successful issue. He learns in this way to share with others his joys and triumphs and he easily accepts the principle that he may also divide his sorrows and misfortune with them. Selfishness is kept out or worked out with the establishment of a broad charity which will be wholesome on the life in after days. Contact with such variety of minds and natures serves to trim off the rough corners and to prepare him to meet the exigencies which arise from the conflicting interests of a complex community. In discussing this phase of the subject some one says: "In it (play) we want companions. We learn to know others, to see their weaknesses, appreciate their suffering, admire their strength, and imitate their example. We enjoy intercourse with them and in turn strive to make ourselves agreeable to them. The individual is merged into the social being, and we have gained in sympathy and social adaptation."

Spontaneous
play

There are several kinds, degrees or forms of play, separated from each other largely by different shades of purpose or intention. There is, also, the little fellow who seems to take infinite delight in running about aimlessly, exercising body and arms and voice, but giving no hint of definite purpose in it. Spontaneity is strong, prompted doubtless by the unconscious demand of the physical nature for exercise of some sort. He exercises his senses, moves his limbs in an aimless way, fingers this object and that, coos and chatters and utters sounds and makes noises which seem to have no real intellectual purpose.

Imitative play

Play in the form of imitation is one of the most common and attractive among children. The games

usually take the color of the activities by which they are surrounded, or they are attempted reproductions of the occupations of the family or friends. The children of such a group play store keeping, farming, banking; they cultivate corn, run a blacksmith shop, keep books and handle money. In war times, the tramp of the young recruit is heard in the neighborhood as the boys sally forth in imitation of the real soldier, carrying destruction to weeds and tender vegetation, every stock of which symbolizes a veteran in the lines of the enemy. Many a combat takes place as they line up in opposing ranks, each youthful soldier doing valiant service in defending his imaginary cause. Wooden guns, pistols, and swords are handled with some degree of military exactness, though the imagination may be the largest element of reality in the whole affair. The little girls are domestic in their tastes, and they make broken dishes or ordinary chips do service in kitchen or dining-room. They get the regular round of meals and feed their friends upon the fat of the land, working their little imaginations to the straining point. This may be called the stick horse period; boys and girls alike take their pleasure trips which bring most satisfactory results to the young minds.

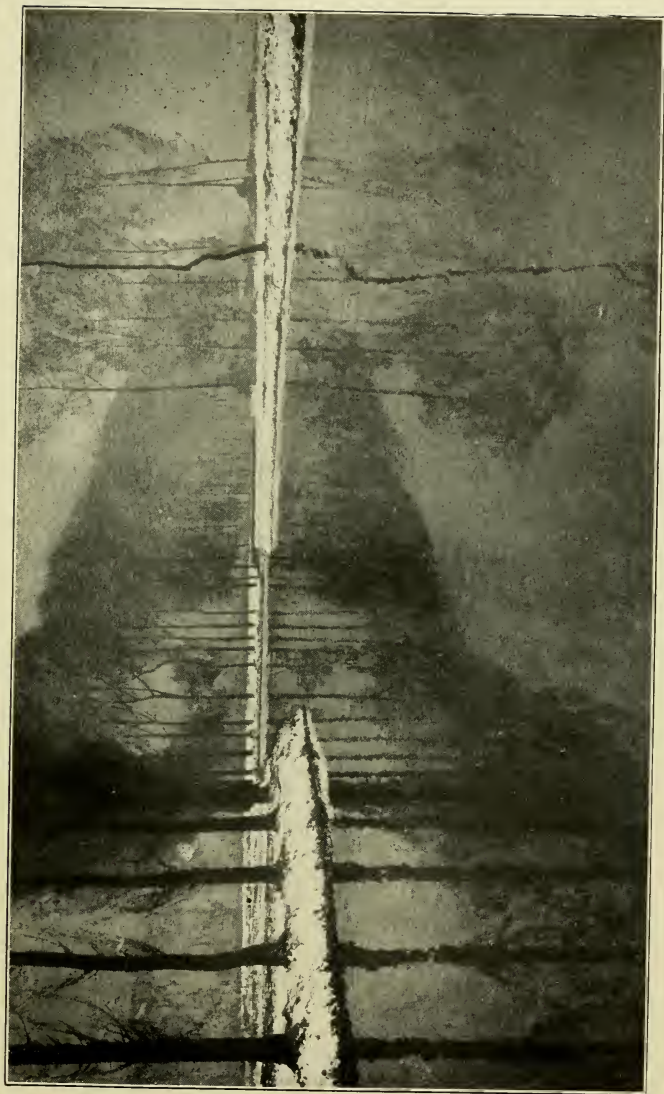
Do not imagine for a moment that because the boy delights in leading his forces against the fort of his youthful enemy that this is an evidence that in coming years he will be found commanding great armies or leading squadrons on to victory. He may be too lazy in his maturer years to stir from the shady side of the house or to leave the quiet and comfort of the friendly fireside. Then again other matters may occupy his time, and other great and noble purposes may enlist his energies.

**Constructive
play**

Then there are the original and constructive plays in which the element of definite purpose is prominent. These usually employ the time of the more mature children. The boys build houses, make wagons, erect telegraph lines and build railroads, while the girls make doll dresses, keep house, teach school, make pies and cook the household meal. Farms are laid out with some degree of exactness. Fences are built, the wheat is threshed and shipped to market, the hay is cut and put into the mow or rick, and the corn is gathered and cribbed.

Playthings

Some of our modern writers are condemning in unmeasured terms the present toy or plaything, which is so perfect in construction and so complete in every detail. The crude wagons and sleds which were made by the boys of the nineteenth century were infinitely superior in their training content to those mechanically perfect things found at the stores at the present time. The home-made product required originality, some mechanical skill and a goodly amount of perseverance, but when it was completed the boy knew that it was his because he had made it, and with a large amount of pride he contemplated the work of his own hands. It may be doubted also, I think, whether the dolls that laugh and cry and dance can give enjoyment equal to that derived from the rag affair which the little girls constructed after their own notions. I repeat, that it is the exercise of the fancy or imagination which gives unalloyed pleasure to the child. The boy sitting astride the fence, kicking and puffing and working every muscle and joint, and conceiving in his own mind that the thing does move, gets real enjoyment to a higher degree than does the lad who tries to extract fun from the real engine for which he paid five dollars at the store. The little



WINTER ON THE ERFT By Max Clarenbach

From a Thistle Print. Copyright Detroit Publishing Co.
In the Albright Gallery, Buffalo, N. Y.

girl who gracefully accepts the limitations of poverty may possibly get more of valuable and educative enjoyment and entertainment out of her rag doll and the improvised baby carriage than does the petted and over-indulged child of the millionaire who has at her command all the toys of shops and factories.

The imagination must have free play, and encouragement must be given for a variety of creations and a free disregard of the laws of the real world. The School Journal of New York expresses the sentiment in the following style: "The child of yesterday was born with the magic wand of fantasy, and was for many years left to the enjoyment of this precious possession bestowed upon him. He could change a simple board into a sled or horse, and with slight additions into a locomotive or fire engine. There were infinite possibilities of metamorphosis in the simplest objects. Worlds were concealed in a sand pile, and the much battered doll supplied a host of playmates and visitors from fairyland and the society of men. Then the child did the playing. Now the toy does it for him."

Materials of
play

By means of the properly organized kindergarten the child scarcely recognizes the line of demarkation between the home and the school. The play activity here becomes the dynamic force in the accomplishment of definite ends, the teacher directing and stimulating at every step of progress.

Kindergarten
play

In passing from the home or the kindergarten into the school proper, the child takes a step which brings him very suddenly into new experiences and strange conditions. So far he has learned but little of systematic effort, but now his activities must be directed, in orderly way, to the accomplishment of preconceived ends. The greater the prominence given to the

play activity in the primary school, the less abrupt and startling will be the transition. Possibly some of the play of the home could be introduced into the work of the school and in this way the child be brought gradually into the new life. As he moves up in the grades conscious effort becomes more prominent and he learns to separate himself from his former recreations, and comes at last to the strenuous work of life.

Value of
action in
fixing
knowledge

But we may expect or demand too much of the primary pupil. He may be able to do first class work without actually knowing enough to count for anything. Much may be accomplished here by expression through the physical organism. If the child actually performs the act expressed by the word, we know that he understands what he reads. We greatly increase the effectiveness of our work when we appeal to a large number of the senses, thus enforcing knowledge and fixing it as a permanent possession. To be able to pronounce a word is some evidence of a knowledge of its meaning; but to be able to embody its meaning in action is the most convincing evidence. The child may read the sentence without knowing its meaning, but all doubt is removed if the thought is expressed by performing the act which it sets forth. The schoolroom is not a playhouse by any means, but for the primary there are many hints in the play of the child which may be of value in reaching the best and most permanent results in instruction.

School play

The recess period, however, is recognized upon all sides as pre-eminently the playtime of the school. The country has recovered from the "no recess" fad, and all now appreciate more fully than ever the great necessity of making provision for proper recreation. The child needs restful recreation and

must have it to do his work in a satisfactory manner.

No school is complete without a playground. Too often the playground is regarded as the place where the children wait until the time for school to begin; or it is the place where the teacher sends the children while she takes a breathing spell from recitation work. School authorities make a most serious mistake by their failure to recognize that the playground has a real function in the education and culture of the children. A few more dollars spent for additional ground would repay the people of the community a four fold or even a larger return in the saving of the health of the children and in the more satisfactory progress made by them in their studies. Parsimony here means larger bills for medicine, slower progress of pupils and larger amounts of nervous waste. "The playground," says Robson, "is a most important adjunct to the school, and whether for fresh air, exercise amusement, recreation, or discipline, is quite as necessary in the production of satisfactory educational results as a classroom, or any other portion of the school proper." Possibly we might object to the term, "adjunct" in the above quotation and prefer to agree with the English writer, who calls the playground "the uncovered schoolroom," thus recognizing it as a part of the equipment of the school, used and managed by the teacher as essential to the highest good of the pupils.

The ground should be properly fenced and shut off from outside intruders. It should be properly and thoroughly drained, and covered or paved with material which will make a smooth and solid surface, and protect the children from unnecessary dirt. If not too expensive, asphalt is the ideal material for

School
playgrounds

such use, and perhaps the brick-paved ground is next in value to this.

School
playground
equipment

There is almost infinite variety in the games originated by the children for their own use upon the playgrounds, and it must be said that they are adapted to the purposes of genuine play. Various kinds of apparatus should be provided, however, such as horizontal and parallel bars, swings, ladders, seesaws, vaulting horses, ropes and poles, and jumping apparatus of various kinds. It should need no emphasis that the teacher's task would thus be a lighter one in discipline and instruction, and that much nervous energy would be saved. Such an equipment would make possible a training which would have a permanent effect upon the pupil, giving him an even development of muscle and organs which would make for health and prepare for earnest labor in after life. It would mean a more perfect, and hence, an improved instrument through which the mind could work. It would mean the establishment of closer and more perfect relations between mind and body, and hence a larger and more varied control of all the instruments of action and labor.

Physical
exercise drills

Large claims have been made for the physical exercise drills prescribed for the schools, but we state the following as fundamental ends to be attained by systematic physical training:

1. A free and vigorous circulation of the blood throughout the system.
2. An even development of all parts of the body.
3. A healthy discipline of the body, which should mean physical control for health, work and recreation.

As involved in these fundamental ideas, we should hope to secure through the calisthenics of the schools the following:

1. Rest and recreation of body, resulting from a quickened and pleasant circulation of the blood.
2. A mental relief which brings genuine comfort and pleasure.
3. Quite a definite personal pride in ability to do a beautiful thing.
4. Freedom from distracting nervousness.
5. Grace in the movement of the limbs and the carriage of the body.

These are ideal attainments and it may be doubted whether our schools reach them, and whether such attainment is possible under the systems in general use at this time. If there is any suggestion of the idea of grace of action and movement in the systems in use not many have discovered it. A Demosthenes or a Cicero would never accept as graceful in the slightest degree the gyrations which the children go through each day in many places. All writers on delivery and action discuss with the greatest clearness, the necessity for grace in all gesticulation; but here we have a school drill which violates every principle ever formulated by orator or actor. The curve, and not the angle, is the element or symbol of beauty, and why not describe beautiful figures while exercising the muscles and thereby secure also a large return in mental recreation?

An interest is needed which shall awaken the spontaneity which is characteristic of play. Instead of having these exercises imposed upon the children, something ought to be done to create an appetite for them. They should be the desire and delight of the youthful heart.

I would not condemn, without reserve, the angular systems. There is much in them that is valuable, but the time has come for improving them. The in-

troducti^on of graceful movements would be the means of arousing interest on the part of the children, and at the same time nothing of real value would be lost. It would enlist the mental activities and create a wholesome pride which would add infinitely to the value of the exercises. There would be more of inspiration in them, more of vigorous, glad effort, and hence a more compact development of muscle would result with an added health of body and mind.

THE MAKING OF MIND STUFF

A. A. BERLE, A. M., D. D.

Author of "The School in the Home"



SOME years ago a general inquiry was made by educators in order to find out "the content of children's minds." They undertook by a series of elaborate questions to find out what children thought about, and how they arrived at the materials of these thoughts. Of course, such an inquiry must almost of necessity have been a very crude affair, because to understand the children in their endeavor to explain themselves involved a highly developed knowledge of child psychology, and there are comparatively few people in the land who know enough about this subject to make such an inquiry intelligently enough to be profitable.

The results, however, were sufficiently clear to show that the materials of most children's minds were of the most trivial character. Nobody expected that they would reveal profound and serious matter, but the result was disappointing even to those who had no very great expectations. It appeared practically that children did not think of things worth thinking about, and that comparatively they were not making even the simplest use of their opportunities.

Why anybody should have been surprised at this revelation of the content of children's minds is, to me, very puzzling, when we know very clearly what is the material out of which the mind stuff of the adult population is made. We have before us very clear

evidence that the vast majority of our population do not think seriously about anything that does not relate to their immediate needs, and not very seriously about that.

Take, for example, the general prevalence of delusions of one sort and another which flourish among us like a green bay tree. You would imagine, would you not, that in the very important matter of personal, bodily preservation, men and women in this land would take serious thought? Self-preservation, we usually say, is the first great law. But if you will examine the history of the patent medicine enterprise in this country you would imagine that almost anybody could advertise almost anything, for almost any ailment, and get tens of thousands of people to buy it without a single scrap of information about it.

Some years ago the Massachusetts State Board of Health made an analysis of several hundred of such nostrums which were commonly offered for public sale, and the report of their contents was shocking in the extreme. Where they were not merely so much alcohol, diluted by a few drugs of one kind and another, they were worthless and useless when not positively harmful, unless the effect on the consumer's mind was taken into the account. And this state has been and is one of the foremost in the matter of regulation for things of this kind.

In this same state a number of years ago there appeared in Boston papers huge advertisements, proclaiming an "East India Lucky Box," which was supposed to contain miraculous qualities and which sold for a dollar. The advertisements must have cost thousands of dollars, and the business was so large that the attention of the Postoffice Department was called to it. It was finally attacked under the law

forbidding the use of the mails for improper purposes, and when the officers raided the place where the business was conducted they carted away fifteen wagon loads of orders, mail bags innumerable full of money sending for this charm! It was found afterward that they were made in a sawmill in Maine and cost about four cents apiece!

This episode you would have thought would have prepared the public to recognize any further efforts of this kind. Yet a few years later another wonder-worker appeared, who advertised a handkerchief which miraculously cured headaches, and which sold for twenty-five cents. Again the mails were clogged, and again the department raided the business office, and again wagon loads of orders were carted off! This thing is being done in one form and another at the present moment still in all parts of the country. From the size and cost of the advertisements, thousands of dollars are being spent in this manner, which means, of course, that the returns are commensurately large. The advertising could not go on, if there were not a golden stream coming in all the time.

But this is not all. We may suppose that ailing people will grasp at a straw in the hope of getting some kind of relief, especially when they have what they have been taught to believe are incurable diseases. But take a case like this. The first pure food law was introduced into Congress more than thirty years ago, and even the present law is in a large measure a delusion and a snare. One might think that any nation would safeguard its own food, and that the people would make it positively certain that nobody should sell to them and their children foul or harmful materials to eat. Yet it took thirty years to

convince this nation that such restriction was necessary in a national form, and there is still a long way to go.

Let me give one other form of this matter. A certain great dry-goods concern in Boston a few years ago offered for sale a fabric which was of good quality for the money, though for some reason which the merchants could not understand, it did not sell. Something apparently was the matter with the color, or the public attention to it was not secured. The merchant, who told me the story himself, said that he had bought large quantities of the material because he believed it good, and worth the cost. But now, since there was no sale for it, he determined to get rid of it, and offered it at a bargain sale for half the former price. The clerk who was in charge of it made a mistake in placing the tags, and when it was offered it had the legend, "Marked Down to Half Price," but it was another tag and the price was just twice that at which it had originally been offered to the public. It was all sold in a few hours, and he could have sold twice as much! How much respect do you suppose that merchant can have for the brains of his public?

Now, what do all these things show? They show that the average man and woman in this country does very little careful thinking. They show that the powers of observation and memory and reasoning are very slender and that we have hitherto flourished as a people simply because we live in a land of such abundance. One thing is very certain. The advertisements printed daily show that the people who offer them to the public have little or no respect for the thinking powers of the people to whom they expect to sell. And we have been in the habit of regarding ourselves a clever people!

In spite of all our public education, schools, and libraries, the mass of people have little or nothing worth while in their heads. This is seen again in the kind of amusements which flourish most in our country. If you want to make the biggest "hit," you mix nastiness with imbecility, and the public fills your playhouse. If you offer a clean, wholesome play, or one of a standard legitimate dramatist, occasionally you succeed, but managers will tell you that it is an accident. We are even warned when discussing the simplest matters of the home that we must not be too "highbrow," because the people won't be interested and they won't understand. This is not because they have not the capability, but because it has been demonstrated by actual trial that they won't make the effort.

Now, if this is the situation with reference to adults, what shall we say about the children? Of course, we cannot expect children to rise above their environment by sheer force, though they sometimes do it. Occasionally you will find one member of a family who by sheer force of intelligence and will puts to rout the influences around him, and comes forth a capable, thinking person, but these are the exceptions. As a rule the children follow the lead of their elders, and having corrupted their habits early in life, never emerge again, and become the natural prey of the charlatan and the fraud.

Nor, it must be confessed, does this apply only to that portion of the population which is illiterate or semi-illiterate. It applies to a large portion who must be classed as fairly intelligent, and often more or less prosperous, so that it is not because they have no choice open to them, but because they deliberately seek the things which they patronize, and it is a fair

inference that they enjoy them, or they would not spend their time and money on them.

Exactly the same class of facts faces us when we look at public affairs. Every little while some political fad or theory is offered to the voters which promises the millennium, and which is guaranteed to overturn all the laws of nature and make people rich and prosperous and happy, without effort, or by some strange, miraculous process. Hundreds of political adventurers get into office in this way, and do untold damage before it is discovered that they are humbugs. Then the community goes back to plain, everyday, work-and-save methods, until the next deceiver comes along! One reason why we have no better government than we have is just this: that most people have destroyed for themselves the power of thinking accurately and consecutively, and cannot tell what is before them, and have to rely exclusively upon a label.

Gambling in stocks and other forms of investment has been exposed thousands of times. Yet every year sees millions of dollars lost by innocent people because they will not believe that nobody can make gold out of nothing! I except, of course, that class of persons who are willing to be dishonest and believe they are engaging in some underhand transaction, which is called being "let in on the ground floor." These have their reward of course. But I am referring to thousands of innocent investors, who lose often the savings of years, because they cannot and will not think, think carefully and accurately, about what is of the greatest importance to their welfare and happiness.

There is no nation on earth that takes such chances and glories in it as ours. Now the one thing that a

trained mind does not do is to "take a chance," in the sense in which I have used that term. Most of the valuable facts of life are verifiable and can be reduced to more or less of certainty. This is especially true of money. It is true of a great many other things beside. And while medicine is not an exact science, the effect of drugs can be chemically analyzed and measured and definite results obtained. The same is true concerning most of the things in which the frauds flourish.

When I speak of the making of mind stuff I am referring to the training of the brain in such a manner as will automatically reject the kind of things to which I have referred. Nobody will try to make you believe that two and two are five! But anyone who knows that two and two are not five has the principle which enables him to know absolutely that nobody will sell him a stock which actually pays a 100 per cent dividend! If he does not apply that principle something is the matter with his character or his brains. Unless we believe that the vast mass of such people are dishonest we must believe the trouble is with their brains.

Now it is highly improbable that we can do very much with the present adult generation in these matters. Their habits are already formed, and their conceptions of life are too strongly entrenched to make it reasonable to hope that we can effect very much with them. But their experience has been such that it is reasonable to hope that they may be induced to take up this matter with their children, and by placing a new emphasis in the education and training of these make them immune to the dangers and errors through which they themselves have passed.

This brings us back to the question of the content

of children's minds. If you will take a young child that has been uncorrupted by false teaching and association, you will find that its mind works with perfect accuracy with respect to natural laws. You can fool it by sleight-of-hand tricks, and you may deceive it with reference to the things which it does not understand and has had no experience with, but you cannot fool it with reference to those which it has tested. Moreover, you will see a perfectly natural desire and effort to discover in almost everything the working of the law of cause and effect.

A child takes the stuffing out of a doll to find out what is inside of it. It likes a rag doll which it has made itself better than a costly one which has been handed to it ready-made. It will play with bright-colored blocks for a while, but soon go back to the plain ones which it has fashioned itself. I have seen boys again and again leave a new factory-built canoe and go out in one of their own building in preference. These things show that the law of understanding and the desire for creative and rational work is working soundly. Natural and uncorrupted children do these things everywhere.

By and by there comes a period when these things seem to stop and it is natural to ask why. The reason usually is that the creative impulse has given way under the influence of surroundings to the pretenses and the indolence which have been cultivated around them. This comes in a direct ratio to the kind of handling children receive. In almost every household where there is a healthy spirit about these things you will see heaps of discarded toys which were thrust upon the children with no relation to their tastes, and with which they have no natural connection. But in those same households you will see children returning

again and again to playthings which have some relation to their brains either because they have made them themselves or because they have some mind stuff which is related to them. I have spoken about toys, and especially dolls, because these have played an important part in the training of my own children.

When I was an active pastor, my congregation annually at Christmas-time deluged my children with presents. I saw that this was cheapening the estimation of such things, and when it could be done decently we reduced the surplus and put them away or gave them to less favored children. Also, we discovered the disposition of the children to romance about their favorite rag doll, making little stories about it, and giving themselves endless pleasure by the imaginary things which they attributed to it. Knowing that this was a repetition of the psychology of primitive peoples in the childhood of the race, I determined that this agency should be employed in the making of mind stuff of a worthy and possibly high order.

Carrying out this plan, whenever a new doll came into the home, I promptly gave it a name, usually an historical name, and with its advent I told the historical material which was connected with it. The first one was named Julius Caesar. With this name, which pleased the little people, I told the well known stories about Caesar and filled their minds with most of the ordinary material which high school students hear and talk about in connection with his life, his military campaigns, and finally his tragic death. Not to my surprise, but greatly to my gratification, the children thereafter would frequently take that particular doll out of the dollhouse, and tell the stories to each other and occasionally try to enact some of

the tragedies of his life! Of course, we soon had to have a Brutus, and a Cassius, and a Mark Antony! It was not long before the children knew some of the better known speeches of Shakespeare's play and thus, in their nursery, they acquired knowledge which usually reaches children only in the high school period.

There grew to be in our nursery nearly thirty of these historical dolls. I cannot see but that they performed every function that dolls usually do, and I cannot see that they failed to supply any need which usually goes with such toys. But the fact which is important in this connection is that none of them was ever discarded and to this day they remain and are known and cherished as the point of approach to the later education. Two of those children have two Harvard degrees, and one takes one this year, and another next year, but every summer, at the summer home, I see them, to this day, go to the doll-house and have a gala time telling themselves about the fine times they had with their dolls in their early childhood.

Now, that is what I call making mind stuff! You cannot just throw anything to the child and say, "Here, have a good time with this." You would think it an insane proposition to do this with an adult. With a child, it is even more foolish, for an adult would make some connection with his other knowledge if the thing were possible, while a child cannot do this. So you must provide it. My children, through this process, learned the content of many of the Shakespeare plays long before they could read them, and had endless pleasure and profit out of it. One of those children writes a chapter in this book on the subject. She is narrating simply what she has experienced herself.

Now, this making of mind stuff carried with it a good deal more than is indicated simply by learning the content of Shakespearean plays. It bred a taste for literary expression and literary material. Of course, in telling stories of this kind, you enter into many details. You explain causes. You show the relation of cause and effect. You point out that nothing happens by accident and you make, without knowing it, the habit of reasoning. And no child so trained will ever become the prey of superstition because it has in its mind the materials which automatically reject foolishness, because one absolute prerequisite of the kind of thing I have been showing up in the way of fraud is that people shall have empty and undisciplined brains! Given almost any kind of a worthy content, the mind stops to reason about things. Reasoning about it is the death of superstition and humbug!

In a similar way we very soon found out that children love to uncover illusions, especially those of their own minds. Like many other parents, I used to amuse the children by flashing sunlight about the room through the use of a mirror. I recall very well the first time I did this with my children, then very little, and I noticed that on the very first occasion, seeing this light appearing and disappearing, they immediately looked at the chandelier. Here you had instantaneous association of ideas, because as mere babies I had held them up and turned the light on and off, to show the wonder of the thing and to cause steady attention. Hence they immediately looked at the chandelier.

Soon by steady observation they noticed the little stream of light from the mirror which I held in my hand. Then they placed their own little hands over

it and observed the effect. And so their observation of causes grew. The very next day they amused themselves for hours by doing the same thing with a handglass, and all the while trained the eyes, and the hands, and the brain, with no strain, nor with any detriment. The important fact here again was that they were learning to reason. Without being able to formulate it, of course, they were learning that there is a reason for everything if you can find it, and that a part of the use of the human mind is to find that reason if you can, but that whether you can or not, it must be there! That again is death to superstition.

There is, I suppose, no commoner or more frequent reason given for delinquencies of one kind and another than the saying, "I did not think." I have heard it literally thousands of times. But the business of a human being is to think. And the business of those who have young children in charge is to make them think, and to utilize every agency at hand for that purpose. In another chapter I shall deal with the organization of the home for that purpose. Here I am simply showing that by perfectly simple and feasible methods we can lay the foundation for that rational and sane existence which thousands of people, as I have shown above, are not living, and which makes them annually victims of every kind of impostor known. We cannot gain these things by accident. They can only come by patient instruction.

Fortunately, the materials are now multiplying by which these things can be done in a much more sumptuous way than I did it twenty years ago. But let me add a word of caution here. The strength of this training and making of mind-stuff lies not in the

costly apparatus or in the multiplicity of methods and equipment. You do not need to have a costly apparatus for everything you do. But you do need to give *yourself* to it, and that is the important thing. Use all the material you please, and get it from every conceivable source, but do not imagine merely because you have these things lying around that you are accomplishing anything. It is just like bringing a costly library into the home, and never opening a book! The value lies in the use of these things. A volume like the present has no value to you for simply lying on the shelf. To be of value, you must take up these ideas and practice with them, and make yourself competent to deal first with one thing and then with another, according to your own condition and surroundings.

Thousands of people have written me about these matters, and my constant exhortation to them is that, if they want results with their children, they must get them out of themselves first. They cannot simply set the stage. They must get the actors into motion, and they must provide the plot for their own story. But it will take only a very little experience, with efforts like that which I have described, to convince the ordinary parents that they have within themselves the abilities which, if properly organized and set to work, will enable them to supply to their children the mental materials out of which they will make life far more valuable and enjoyable than when left to the usual method of drift. The mind will not drift. It will take what comes to it, and assimilate it whether we will it or not. It is our privilege, having the first opportunity, to choose what the mind shall be made of, and what the child's mind shall contain. And by that opportunity improved, we not

only choose what shall go in, but, what is quite as important, we practically decide what shall stay out. Occupying the territory first, we keep out the intrusion of those things which make them the prey of evil and designing men.

QUOTATIONS

"The boy who lacks strength of will should not go to college, for the freshman today finds fewer helps in rules and regulations for re-enforcing the strength of his will than his father and grandfather found. The only invertebrates who should be in college are the biological specimens. Boys who dislike study should not go, for they are in peril of becoming social rebels and pessimists. Boys who can not bear freedom should not go, for they are in peril of becoming slaves to unworthy habits. Boys who are lazy should not go, for they are in peril of adopting a soft, luxurious life, which is difficult to throw off, and which ill becomes the hard worker in the workaday world of the new America."—*Charles A. Thwing.*

"'A keen and sure sense of honor,' says President Eliot of Harvard University, 'is the finest result of college life.' The graduate who has not acquired this keen and sure sense of honor, this thing that stamps the gentleman, misses the best thing that a college education can impart."—*Owen Sweet Marden.*

"In the university today, with its array of great teachers, of noble investigators, of men whose names are known wherever civilization extends, the mere student may see none of them. Temporary assistants at a thousand a year, less experienced and less capable than those he left in the academy, may be the only teachers he can reach. When this is the condition, higher education has lost a large part of its effectiveness. The progress of education demands that each man who holds a college chair should directly contribute to higher education. It is not his knowledge alone which concerns the student. His effectiveness depends upon his personality. The university of the future will demand the character of the great teacher, the man who believes in

truth, who believes in men, and who knows how to lead men to the highest truth he knows."—*David Starr Jordan*.

"To lift one out of his own individuality into the sphere of reason; to cause one not only to recognize that he is born under laws but also to give aid in appreciating the beneficence of laws, and to make obedience to these laws easy and co-operation with them natural; to put one into possession of the accumulated treasures of the race; to help one to know what he is, what he should be, whence he came, whither he is going, what he may become; to train one to set just values on all treasures, to estimate movements, conditions, forces at their real value—these are some of the purposes which the college tries to help the student in gaining. To think truthfully, to choose in righteousness and wisdom, to appreciate beauty, to feel nobly, to increase the number and worth of one's relationships and to aid in adjusting oneself to these relationships, to give self-knowledge, self-control, self-development, and self-enrichment, to foster social efficiency, to promote reverence for all goodness and for God, to give graciousness without weakness, and strength without severity, to extend the boundaries of human knowledge, to make the thinker the scholar, the gentleman, the great liver, the great doer, and the great man—these are intimations of the large human relations which the college seeks to foster."—*Charles A. Thwing*.

DIFFERENTIATING COLLEGE AND UNIVERSITY

DAVID STARR JORDAN

President of Leland Stanford University



THE words "college" and "university" have had many different meanings in the history of culture. They have still a differing significance in England, France, Germany and America, and there is no fixed definition for either as yet established in our country.

The word "college" has nearly passed out of existence in Germany, and in France it is used vaguely to designate some part of the university. In Oxford and Cambridge it is, however, very definitely used for one of the residential halls, the alliance of which constitutes the university. In these halls instruction is given in the various branches time-honored as constituting a liberal education. This instruction is the work of a group of resident tutors or dons, who do much or little as accords with their own wishes or temperament. The neglect of duty—of any duty, on the part of some of these has been one of the scandals of English education. On the other hand some of the great teachers of England have been numbered among these collegiate fellows.

These colleges, twenty or so in number at Oxford and at Cambridge, conduct no examinations and confer no degrees. These functions belong to the university. The university is a corporation com-

English
college

English
university

posed of the colleges. It was primarily an examining board and in this perverted sense the word is often used in England. People speak of "teaching universities" and "examining universities," not realizing that the latter is a mere parasite on the former. Examinations advance nothing. They are merely tests, good or bad, of the character of work already done. Until very lately the University of London was simply an examining board, degrees being granted without regard to where or how a candidate may have prepared for examination. Such institutions may appear to set standards, but they have little value to education, as the standards set are those attainable by cramming. In later times, the University of London has changed its character somewhat by an attempt to gather under its patronage the scattered semi-private professional schools of London. This amounts to but little as they are not brought together at any one place. They do not, therefore, strengthen one another, and local jealousies prevent any effective control or co-operation.

German
university

In Germany, the university is a school of the highest instruction. Its work is all professional in character, its function being that of instruction through investigation.

Early
American
college

The American college began under English auspices, Harvard, William and Mary and later Columbia, Yale and the rest were founded as English colleges. In the small communities of the colonies, there was room for but one college in the place. This college naturally conducted its own examinations and granted its own degrees. The idea of a university as an alliance of colleges never took root in America. It was never established even in Scotland, and it is a method of administration virtually confined to Ox-

ford and Cambridge. In these institutions, the university professors or examiners are supposed to be scholars of a higher grade than the tutors of undergraduates in the colleges.

More and more these men are doing university work, that is giving advanced instruction in the sciences, in history, in professional courses beyond the work of the colleges. The college course is still mainly confined to the *tripos*, or three-legged stool of Greek, Latin and mathematics, on which all culture was once supposed to rest. In the German University these elementary courses are not given. They are relegated to the preparatory school or gymnasium. The university is a direct preparation for the higher professions—for the business of life.

In America, the name university was introduced as a boastful synonym for college. A college called itself university in an advertising way, and many institutions with the most pompous names had least to show in the way of achievement.

Better scholarship and better management are developing modesty. The word "college" is now legitimately used for an institution giving four years of work in science, arts, languages, literature, history and the like, its work beginning where the high school leaves off and ending with the bachelor's degree with which the university begins. Some colleges are poorly equipped, with scanty endowment and weak or boastful management. Other schools limited rigidly to college work are among the most useful of our institutions. It is clear that a good college is better than a poor university.

The first two years of every college course is, of necessity, limited mainly to a continuation of the fundamental branches begun in the secondary school.

American
college of
today

The students of these two years are often segregated in name or in fact as the Junior College. The others are "upper classmen," or the "University College." With these upper classmen, university subjects and university methods appear. The first year of the German University corresponds practically to the third or junior year of the American College.

The university
in America

A university in America is an institution that makes provision for the extension of its studies beyond the bachelor's degree. This may be in the direction of research in preparation for a career of investigation or of teaching. Such courses lead, in about three years, to the degree of doctor of philosophy. Or the university work may be that of professional training, leading to degrees in law, medicine, education or technology. In most American universities technical training in engineering or agriculture is conducted alongside of the work in literature and in the non-applied sciences. I believe that it is for the interest of both classes of students that this condition (not found in Germany) be maintained. In most institutions of America, except a few of the ultra-conservative and longest established institutions along the Atlantic seaboard, women are admitted on the same terms as men. This is, I may say in passing, generally well for both men and women.

There are still numerous institutions that give or pretend to give professional training to men who have had no collegiate education. It is impossible for such work to be successful, especially in the profession of medicine, where a sound preliminary training in chemistry and physiology is absolutely essential. Reputable institutions are rapidly coming to make two years of collegiate work the minimum requirement for any profession. Still others require three years or four.

Under present conditions the great majority of the students in every American University are of college grade. But if the university be said to begin, as in Germany, with the third or junior year, the numbers in the two parts would not be far from equal.

The rapid growth in university attendance in the past thirty years is one of the most remarkable events in the history of education. This has been primarily due to the great extension of the university curriculum, which now touches almost every subject in which a student may desire instruction. The elective system enables the student to get what he wants. The methods of teaching, and the material, books and apparatus have been enormously extended. As a result, ten students seek a college education today, for one thirty years ago. And they get a far better education than was possible then.

It is true that there are weak students, idle students, dissipated students, men who seek the college for amusement or for spectacular athletics only. No system will make the college career of an idler a successful one. The chief weakness of the college of today is that it is so large that it does not know its men, and so preoccupied that it does not dismiss those who are wasting its substance. It is the prime duty of the university of today to eliminate all those whose influence tends to pervert it. Nothing is more destructive to high ideals of character or work than alcoholic conviviality. This is something that no university can safely ignore or tolerate. The theory that the teachers in a college or university have no responsibility for the lives, characters or ideals of the students cannot be maintained in America.

Chief
present-day
weaknesses

If it be made clear that the professors in any institution do, in fact, maintain high ideals, believing and practicing their own teachings, the students are plastic in their hands. But if, in the students' eyes, their teachers are visibly lax, or careless, or uninterested, the tone of the student body will rapidly fall. The influence of intercollegiate athletics, with its accompaniment of public attention, betting, over-training on the part of the few and over-idling on the part of the many has been, for years, distinctly downward. In but few institutions has a manly effort been made to check this tendency.

The number of students in a dozen or more of our largest institutions is far greater than should be gathered in one place. In default of adequate leadership, the student bodies develop their own institutions and traditions. Many of these are repugnant to real scholarship and manly growth. Those interested in some of these will find food for thought in Owen Johnson's "Stover at Yale."

Need of the
junior college

It is only the upper classman who gains much from great libraries and broad facilities for work. It is the junior college man who suffers most from neglect and bad company in an over-grown institution. A forward movement must soon set in whereby the junior college shall be effectively separated from the university. To do this it should be located on another campus with another set of teachers, teachers whose first duty shall be to their students rather than to their subjects. The junior college should not be in a city.

To separate the junior college in name, while leaving it on the same campus, with the same staff of teachers, amounts to little. "To tie a string around it in hopes that it will not grow" is no forward step

in education. There is no advantage in refusing to allow an under classman to enter an upper class study, if he is prepared for it. We make no progress by negative operations. To forbid a student to do what he knows he wants to do is educational imbecility. If we think that he is mistaken we may undertake to set him right. But prescribed courses of study adopted beforehand and without knowledge of the persons to whom they apply constitute the acme of educational indolence. A student needs help, advice, guidance, in order that he may choose his own course. It is not enough to stake out a road for him and to line its sides with barbed wire. It was only after the universities adopted the elective system that their great growth to power and influence began. It will not be abandoned because some idlers, who would be idlers under any system and who have no right to be in the university at all, have misused its freedom.

In all our talk about culture studies and practical studies we must remember this. There is not much culture without enthusiasm. There is not much enthusiasm over work not related to life. To get good work from a student, we must rouse in him an interest in his own future. He must learn to study for the love of the work. In that way scholars are made. Or he must study for the sake of his own future, realizing that his final success depends on the soundness of his foundation. Enforced study to which the student gives no element of consent or enthusiasm leads nowhere. And in this it matters little what the subject matter is. There is no virtue in perfunctory Latin nor in perfunctory Choctaw. There is no such thing as a "culture subject" except that from enthusiasm in certain subjects culture may

Enthusiasm
necessary to
cultural work

be drawn, and the kind of culture bears some relation to its subject matter.

The separation of the junior college will make a forward movement in our higher education. The objections to it lie mainly in academic inertia, the unwillingness to reduce numbers to a manageable limit, the feeling of the alumni, that the college should always remain just as they have remembered it. An influence more mighty and less worthy of respect arises from this fact. It is from freshmen and sophomores that the college makes its profits.

Seasoned
teachers
needed

Most universities are largely dependent on student fees. They make money on freshmen and sophomores to spend on graduate students and fellowships. They teach the under-classmen cheaply, with instructors costing less than a thousand dollars a year. If the junior college were separate it must employ a much higher priced type of man. The first class preparatory schools would fail if their work were done by new-fledged doctors of philosophy. They need seasoned teachers for their work, and the junior college needs them even more. For the university side, the demand is for more men whose word in scholarship counts for something. It needs men on the firing line of science and men unhampered by the personal duties and relations which are the very essence of college teaching.

These changes will not be made in a day. Some institution must first take the plunge—must first break the ice and the rest will follow in their turn. Meanwhile let us be as proud as we can that our great institutions are so great that each of them has twice as many under-graduates as it can manage properly, twice as many as its staff is prepared adequately to teach, twice as many teachers as are really prepared for the lifework they have undertaken.

WHAT IS A COLLEGE FOR?

WOODROW WILSON

President of the United States

(A reference paper)



WHY should a man send his son to college when school is finished, or why should he advise any youngster in whom he is interested to go to college? What does he expect and desire him to get there? The question might be carried back and asked with regard to the higher schools also to which lads resort for preparation for college. What are they meant to get there? But it will suffice to center the question on the college. What should a lad go to college for—for work, for the realization of a definite aim, for discipline and a severe training of his faculties, or for relaxation, for the release and exercise of his social powers, for the broadening effects of life in a sort of miniature world in which study is only one among many interests? That is not the only alternative suggested by recent discussions. They also suggest a sharp alternative with regard to the character of the study the college student should undertake. Should he seek at college a general discipline of his faculties, a general awakening to the issues and interests of the modern world, or should he, rather, seek specially and definitely to prepare himself for the work he expects to do after he leaves college, for his support and advancement in the world? The two alternatives

Why should a
young man go
to college?

are very different. The one asks whether the lad does not get as good a preparation for modern life by being manager of a football team with a complicated program of intercollegiate games and trips away from home as by becoming proficient in mathematics or in history and mastering the abstract tasks of the mind; the other asks whether he is not better prepared by being given the special skill and training of a particular calling or profession, an immediate drill in the work he is to do after he graduates, than by being made a master of his own mind in the more general fields of knowledge to which his subsequent calling will be related, in all probability, only as every undertaking is related to the general thought and experience of the world.

Learning not
involved in
the question

"Learning" is not involved. No one has ever dreamed of imparting learning to undergraduates. It cannot be done in four years. To become a man of learning is the enterprise of a lifetime. The issue does not rise to that high ground. The question is merely this: do we wish college to be, first of all and chiefly, a place of mental discipline or only a school of general experience; and if we wish it to be a place of mental discipline, of what sort do we wish the discipline to be—a general awakening and release of the faculties, or a preliminary initiation into the drill of a particular vocation?

These are questions which go to the root of the matter. They admit of no simple and confident answer. Their roots spring out of life and all its varied sources. To reply to them, therefore, involves an examination of modern life and an assessment of the part an educated man ought to play in it—an analysis which no man may attempt with perfect self-confidence. The life of our day is a very complex



THE LESSON
From a Painting.

thing which no man can pretend to comprehend in its entirety.

But some things are obvious enough concerning it. There is an uncommon challenge to effort in the modern world, and all the achievements to which it challenges are uncommonly difficult. Individuals are yoked together in modern enterprise by a harness which is both new and inelastic. The man who understands only some single piece of work which he has been set to do, will never do anything else, and is apt to be deprived at almost any moment of the opportunity to do even that, because processes change, industry undergoes instant revolutions. New inventions, fresh discoveries, alterations in the markets of the world, throw accustomed methods and the men who are accustomed to them out of date and use without pause or pity. The man of special skill may be changed into an unskilled laborer over night. Moreover, it is a day in which no enterprise stands alone or independent, but is related to every other and feels changes in all parts of the globe. The men with mere skill, with mere technical knowledge, will be mere servants perpetually, and may at any time become useless servants, their skill gone out of use and fashion. The particular thing they do may become unnecessary or may be so changed that they cannot comprehend or adjust themselves to the change.

The sort of
trained men
the world
needs

These, then, are the things the modern world must have in its trained men, and I do not know where else it is to get them if not from its educated men and the occasional self-developed genius of an exceptional man here and there. It needs, at the top, not a few, but many men with the power to organize and guide. The college is meant to stimulate in

a considerable number of men what would be stimulated in only a few if we were to depend entirely upon nature and circumstance. Below the ranks of generalship and guidance, the modern world needs for the execution of its varied and difficult business a very much larger number of men with great capacity and readiness for the rapid and concentrated exertion of a whole series of faculties; planning faculties as well as technical skill, the ability to handle men as well as to handle tools and correct processes, faculties of adjustment and adaptation as well as of precise execution—men of resource as well as knowledge. These are the athletes, the athletes of faculty, of which our generation most stands in need. All through its ranks, besides, it needs masterful men who can acquire a working knowledge of many things readily, quickly, intelligently, and with exactness—things they had not foreseen or prepared themselves for beforehand, and for which they could not have prepared themselves beforehand. Quick apprehension, quick comprehension, quick action are what modern life puts a premium upon—a readiness to turn this way or that and not lose force or momentum.

To me, then, the question seems to be, shall the lad who goes to college go there for the purpose of getting ready to be a servant merely, a servant who will be nobody and who may become useless, or shall he go there for the purpose of getting ready to be a master adventurer in the field of modern opportunity?

We must expect hewers of wood and drawers of water to come out of the colleges in their due proportion, of course, but I take it for granted that even the least gifted of them did not go to college

The college as
a fashion

with the ambition to be nothing more. And yet one has hardly made the statement before he begins to doubt whether he can safely take anything for granted. Part of the very question we are discussing is the ambition with which young men now go to college. It is a day when a college course has become fashionable—but not for the purpose of learning, not for the purpose of obtaining a definite preparation for anything—no such purpose could become fashionable. The clientage of our colleges has greatly changed since the time when most of the young men who resorted to them did so with a view to entering one or other of the learned professions. Young men who expect to go into business of one kind or another now outnumber among our undergraduates those who expect to make some sort of learning the basis of their work throughout life; and I dare say that they generally go to college without having made any very definite analysis of their aim and purpose in going. Their parents seem to have made as little.

The enormous increase of wealth in the country in recent years, too, has had its effect upon the colleges—not in the way that might have been expected—not, as yet, by changing the standard of life to any very noticeable extent or introducing luxury and extravagance and vicious indulgence. College undergraduates have usually the freshness of youth about them, out of which there springs a wholesome simplicity, and it is not easy to spoil them or to destroy their natural democracy. They make a life of their own and insist upon the maintenance of its standards. But the increase of wealth has brought into the colleges, in rapidly augmenting numbers, the sons of very rich men, and lads who ex-

The kind of
influence
wealth has
had on the
college boy

pect to inherit wealth are not as easily stimulated to effort, are not as apt to form definite and serious purposes, as those who know that they must whet their wits for the struggle of life.

There was a time when the mere possession of wealth conferred distinction; and when wealth confers distinction it is apt to breed a sort of consciousness of opportunity and responsibility in those who possess it and incline them to seek serious achievement. But that time is long past in America. Wealth is common. And, by the same token, the position of the lad who is to inherit it is a peculiarly disadvantageous one, if the standard of success is to rise above mediocrity. Wealth removes the necessity for effort, and yet effort is necessary for the attainment of distinction, and very great effort at that, in the modern world, as I have already pointed out. It would look as if the ordinary lad with expectations were foredoomed to obscurity; for the ordinary lad will not exert himself unless he must.

Achievement
not cheaply
won in this
age

We live in an age in which no achievement is to be cheaply had. All the cheap achievements, open to amateurs, are exhausted and have become commonplace. Adventure, for example, is no longer extraordinary; which is another way of saying that it is commonplace. Any amateur may seek and find adventure; but it has been sought and had in all its kinds. Restless men, idle men, chivalrous men, men drawn on by mere curiosity and men drawn on by love of the knowledge that lies outside books and laboratories, have crossed the whole face of the habitable globe in search of it, ferreting it out in corners even, following its bypaths and beating its coverts, and it is nowhere any longer a novelty or distinction to have discovered and enjoyed it. The

whole round of pleasure, moreover, has been exhausted time out of mind, and most of it discredited as not pleasure after all, but just an expensive counterfeit; so that many rich people have been driven to devote themselves to expense regardless of pleasure. No new pleasure, I am credibly informed, has been invented within the memory of man. For every genuine thrill and satisfaction, therefore, we are apparently, in this sophisticated world, shut in to work, to modifying and quickening the life of the age. If college be one of the highways to life and achievement, it must be one of the highways to work.

The man who comes out of college into the modern world must, therefore, have got out of it, if he has not wasted four vitally significant years of his life, a quickening and a training which make him in some degree a master among men. If he has got less, college was not worth his while. To have made it worth his while he must have got such a preparation and development of his faculties as will give him movement as well as mere mechanical efficiency in affairs complex, difficult, and subject to change. The word efficiency has in our day the power to think at the center of it, the power of independent movement and initiative. It is not merely the suitability to be a good tool, it is the power to wield tools, and among the tools are men and circumstances and changing processes of industry, changing phases of life itself. There should be technical schools, a great many, and the technical schools of America should be among the best in the world. The men they train are indispensable. The modern world needs more tools than managers, more workmen than master workmen. But even the technical schools

The college
man should be
master
among men

must have some thought of mastery and adaptability in their processes; and the colleges, which are not technical schools, should think of that chiefly. We must distinguish what the college is for, without disparaging any other school, of any other kind. It is for the training of the men who are to rise above the ranks.

That is what a college is for. What it does, what it requires of its undergraduates and of its teachers, should be adjusted to that conception. The very statement of the object, which must be plain to all who make any distinction at all between a college and a technical school, makes it evident that a college must subject its men to a general intellectual training which will be narrowed to no one point of view, to no one vocation or calling. It must release and quicken as many faculties of the mind as possible,—and not only release and quicken them, but discipline and strengthen them also by putting them to the test of systematic labor. Work—definite, exacting, long continued, but not narrow or petty or merely rule of thumb—must be its law of life for those who would pass its gates and go out with its authentication.

Meaning of
general
training

By a general training I do not mean vague spaces of study, miscellaneous fields of reading, a varied smattering of a score of subjects and the thorough digestion of none. The field of modern knowledge is extremely wide and varied. After a certain number of really fundamental subjects have been studied in the schools, the college undergraduates must be offered a choice of the route he will travel in carrying his studies further. He cannot be shown the whole body of knowledge within a single curriculum. There is no longer any single highway of learning.

The roads that traverse its vast and crowded spaces are not even parallel, and four years is too short a time in which to search them all out. But there is a general programme still possible by which the college student can be made acquainted with the field of modern learning by sample, by which he can be subjected to the several kinds of mental discipline—in philosophy, in some one of the great sciences, in some one of the great languages which carry the thought of the world, in history and in politics, which is its framework—which will give him valid naturalization as a citizen of the world of thought, the world of educated men—and no smatterer merely, able barely to spell its constitution out, but a man who has really comprehended and made use of its chief intellectual processes and is ready to lay his mind alongside its tasks with some confidence that he can master them and can understand why and how they are to be performed. This is the general training which should be characteristic of the college, and the men who undergo it ought to be made to undergo it with deep seriousness and diligent labor; not as soft amateurs with whom learning and its thorough tasks are side interests merely, but as those who approach life with the intention of becoming professionals in its fields of achievement.

Just now, where this is attempted, it seems to fail of success. College men, it is said, and often said with truth, come out undisciplined, untrained, unfitted for what they are about to undertake. It is argued, therefore, that what they should have been given was special vocational instruction; that if they had had that they would have been interested in their work while they were undergraduates, would have taken it more seriously, and would have come

out of college ready to be used, as they now cannot be. No doubt that is to be preferred to a scattered and aimless choice of studies, and no doubt what the colleges offer is miscellaneous and aimless enough in many cases; but, at best, these are very hopeful assumptions on the part of those who would convert our colleges into vocational schools. They are generally put forward by persons who do not know how college life and work are now organized and conducted. I do not wonder that they know little of what has happened. The whole thing is of very recent development, at any rate in its elaborate complexity. It is a growth, as we now see it, of the last ten or twelve years; and even recent graduates of our colleges would rub their eyes incredulously to see, if they were to stand again on the inside and look at it intimately.

The new
organization
and conduct
of college life

What has happened is, in general terms, this: That the work of the college, the work of its classrooms and laboratories, has become the merely formal and compulsory side of its life, and that a score of other things, lumped under the term "undergraduate activities," have become vital, spontaneous, absorbing realities for nine out of every ten men who go to college. These activities embrace social, athletic, dramatic, musical, literary, religious and professional organizations of every kind, besides many organized for mere amusement and some, of great use and dignity, which seek to exercise a general oversight and sensible direction of college ways and customs. Those which consume the most time are, of course, the athletic, dramatic and musical clubs, whose practices, rehearsals, games, and performances fill the term time and the brief vacations alike. But it is the social organizations into which the thought,

the energy, the initiative, the enthusiasm of the largest number of men go, and go in lavish measure.

The chief of these social organizations are residential families—fraternities, clubs, groups of house-mates of one kind or another—in which, naturally enough, all the undergraduate interests, all the undergraduate activities, of the college have their vital center. The natural history of their origin and development is very interesting. They grew up very normally. They were necessary because of what the college did not do.

* * * * *

The work of administering this complex life, with all its organizations and independent interests, successfully absorbs the energies, the initiative, the planning and originating powers of the best men among the undergraduates. It is no small task. It would tax and absorb older men; and only the finer, more spirited, more attractive, more original and effective men are fitted for it or equal to it, where leadership goes by gifts of personality as well as by ability. The very men the teacher most desires to get hold of and to enlist in some enterprise of the mind, the very men it would most reward him to instruct and whose training would count for most in leadership outside of college, in the country at large, and for the promotion of every interest the nation has, the natural leaders and doers, are drawn off and monopolized by these necessary and engaging undergraduate undertakings. The born leaders and managers and originators are drafted off to "run the college" (it is in fact nothing less), and the classroom, the laboratory, the studious conference with instructors get only the residuum of their attention, only what can be spared of their energy—are sec-

ondary matters where they ought to come first. It is the organization that is at fault, not the persons who enter into it and are moulded by it. It cannot turn out otherwise in the circumstances. The side shows are so numerous, so diverting—so important, if you will—that they have swallowed up the circus, and those who perform in the main tent must often whistle for their audiences, discouraged and humiliated.

Such is college life nowadays, and such its relation to college work and the all-important intellectual interests which the colleges are endowed and maintained to foster. I need not stop to argue that the main purposes of education cannot be successfully realized under such conditions. I need not stop to urge that the college was not and can never be intended for the uses it is now being put to. A young man can learn to become the manager of a football team or of a residential club, the leader of an orchestra or a glee club, the star of amateur theatricals, an oarsman or a chess player, without putting himself to the trouble or his parents to the expense of four years at a college. These are innocent enough things for him to do and to learn, though hardly very important in the long run; they may, for all I know, make for efficiency in some of the simpler kinds of business; and no wise man who knows college lads would propose to shut them off from them or wish to discourage their interest in them. All work and no play makes Jack a dull boy, and may make him a vicious boy as well. Amusement, athletic games, the zest of contest and competition, the challenge there is in most college activities to the instinct of initiative and the gifts of leadership and achievement—all these are whole-

some means of stimulation, which keep young men from going stale and turning to things that demoralize. But they should not assume the front of the stage where more serious and lasting interests are to be served. Men cannot be prepared by them for modern life.

The college is meant for a severer, more definite, discipline than this; a discipline which will fit men for the contests and achievements of an age whose every task is conditioned upon some intelligent and effective use of the mind, upon some substantial knowledge, some special insight, some trained capacity, some penetration which comes from study, not from natural readiness or mere practical experience.

The side shows need not be abolished. They need not be cast out or even discredited. But they must be subordinated. They must be put in their natural place as diversions, and ousted from their present dignity and pre-eminence as occupations.

And this can be done without making of the college again a boarding-school. The characteristic of the boarding school is that its pupils are in all things in tutelage, are under masters at every turn of their life, must do as they are bidden, not in the performance of their set tasks only, but also in all their comings and goings. It is this characteristic that made it impossible and undesirable to continue the life of the boarding school into the college, where it is necessary that the pupil should begin to show his manhood and make his own career. No one who knows what wholesome and regulated freedom can do for young men ought ever to wish to hale them back to the days of childish discipline and restraint of which the college of our grandfathers was typical.

The true
meaning of a
college
education

But a new discipline is desirable, is absolutely necessary, if the college is to be recalled to its proper purpose, its bounden duty. It cannot perform its duty as it is now organized.

The
fundamental
thing now
needed

The fundamental thing to be accomplished in the new organization is that, instead of being the heterogeneous congeries of petty organizations it now is, instead of being allowed to go to pieces in a score of fractions free to cast off from the whole as they please, it should be drawn together again into a single university family of which the teachers shall be as natural and as intimate members as the undergraduates. The "life" of the college should not be separated from its chief purposes, and most essential objects should not be contrasted with its duties and in rivalry with them. The two should be but two sides of one and the same thing; the association of men, young and old, for serious mental endeavor and also, in the intervals of work, for every wholesome sport and diversion. Undergraduate life should not be in rivalry and contrast with undergraduate duties; undergraduates should not be merely in attendance upon the college, but parts of it on every side of its life, very conscious and active parts. They should consciously live its whole life—not under masters, as in school, and yet associated in some intimate daily fashion with their masters in learning; so that learning may not seem one thing and life another. The organizations whose objects lie outside study should be but parts of the whole, not set against it, but included within it.

How the
needed reform
can be
accomplished

All this can be accomplished by a comparatively simple change of organization which will make master and pupil members of the same free, self-governed family, upon natural terms of intimacy. But

how it can be done is not our present interest. That is another story. It is our present purpose merely to be clear what a college is for. That, perhaps, I have now pointed out with sufficient explicitness. I have shown the incompatibility of the present social organization of our colleges with the realization of that purpose only to add emphasis to the statement of what that purpose is. Once get that clearly established in the mind of the country, and the means of realizing it will readily and quickly enough be found. The object of the college is intellectual discipline and moral enlightenment, and it is the immediate task of those who administer the colleges of the country to find the means and the organization by which that object can be attained. Education is a process and, like all other processes, has its proper means and machinery. It does not consist in courses of study. It consists of the vital assimilation of knowledge, and the mode of life, for the college as for the individual, is nine parts of the digestion.—
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MUTUAL OBLIGATIONS OF MOTHERS AND TEACHERS

MRS. EMILY HUNTINGTON MILLER



WO institutions, the Home and the School, absorb the child during the formative period of life, and the best results of education are only possible when these two agencies co-operate and work in harmony. In some sense this necessary fellowship has always been recognized—the old Puritan idea of co-operation being that when the child was whipped at school he should be whipped again at home—while our modern interpretation too often follows the Irishman's principle, that in any disputed question it was best to be "ag'in the gov-ernment."

Between these two extremes we have the great body of parents, intelligent and non-intelligent, who are honestly desirous of aiding the teacher if they only knew how. In my brief space I may be allowed to pass over the teacher's side of this obligation, and address myself to the mother. It has never seemed to me that teachers, as a class, were neglected in the matter of good advice. The problem must be to avoid having their personality swamped under it. They have also the advantage of a rigid examination as to their preparations, and a systematic oversight of results accomplished—two requisites which, I am afraid, would sometimes mean loss of position to the mother, and in saying *the mother*, I wish to protest against excluding the father from the home partner-

ship. Fathers and mothers together make or mar homes.

May I say, then, that the mother who fails in this most desirable co-operation with the teacher of her child usually has had (1) no preparation for her work, (2) has no conception of its importance, (3) is so harassed by circumstances as to be unable to carry out her own highest judgment.

The kind of
mother who
fails in
intelligent
co-operation

These difficulties are, of course, interdependent. If the mother had any adequate preparation for her work, she would realize its importance—if she understood its importance she would not allow a multitude of minor matters to absorb herself and distract her child. She may have had a college education, but she has not learned to transmute knowledge into wisdom. Her study of biology and hygiene ended in the laboratory and the class-room—her knowledge of psychology does not draw her to intelligent observation of the unfolding intellect of her child—her familiarity with logic and ethics, to fair and impartial judgment.

It is peculiarly difficult for the mother to take the impartial view of the teacher, or to believe that in a majority of cases the judgment of a conscientious teacher, and her estimate of a child's character is more likely to be correct than her own. Her judgment of her child's character and conduct is inevitably colored by the relation of motherhood—the child would be fatally defrauded if this were not so. What could atone to a multitude of children for the misfortune of having been born, but the passionate instinct that takes no account of lack of beauty, grace or intellectual gift, but clings to its own with a deathless devotion?

Two sides of
knowledge in
school and
home

The mother feels also that in her intimate acquaintance with her child she has a key to much which the teacher cannot understand, and here again she is within the truth of motherhood. But, on the other hand, the teacher sees a side often never revealed to the mother, and she has the advantage of the perpetual comparison year after year of a multitude of varying types placed in precisely the same circumstances. From a scientific point of view, this possibility of comparison gives the decision of the teacher an immense advantage in value, yet her problem is always to consider the child so far as possible as an individual, while she is compelled to treat it largely as simply a member of an organized body. The mother, whose work is for individual development, must also learn to think of her child in his human and social relations that she may weigh his character and conduct in a juster balance.

The chief
difficulties
from which
school chil-
dren suffer

It is not too much to say that the great majority of children come to the teacher more or less hampered by conditions that prevent the best results from their school discipline. To sum up the more prominent of these disabilities is not to assume that any child suffers from *all* of them, but that few children escape the injury of some of them.

They are irritable, they are insubordinate, they are dependent. They have no habits of self-control; their powers of observation have never been awakened, or their reasoning powers developed. They are not accustomed to act from any worthy motive, they are trained to abnormal self-consciousness, and to an undue sense of their own importance. If they are not actively selfish they have at least that negative selfishness of indifference which prevents all real interest in others. Add to this that they are often ill-fed,

suffering for lack of rest and sleep, and under perpetual discomfort from their clothing, and you have an indictment against the home which I should hesitate to bring to a less thoughtful body of readers.

But I simply wish to show how in the years preceding the school age, the home too often fails to improve its opportunity to nurture those virtues which make easy the attainments of maturing life and to train the child in those habits of thought and action which make character.

The mother's peevishness, fretfulness, or simple nervousness, reacts upon the child from babyhood to produce like conditions; or the child, born with the unfortunate inheritance from either parent, is never taught to fight against it by the genial presence of a cheerful philosophy. Stress is put upon little things, small accidents, little disappointments, little inconveniences, and the child enjoys the sense of importance from being ministered to until he really comes to look about him for dissatisfactions with his food, his toys, and all the circumstances of his life. The natural result is that when he grows older he never fits comfortably into any niche appointed for him, but chafes and frets at his surroundings.

**Peevishness
and
fretfulness**

At school, the child is insubordinate. He has not learned at home to reverence authority as something essential in life, but to antagonize it as forcible repression. Authority has never been put upon a proper basis with him, as the expression of love, guided by wisdom—he may have learned to obey, as multitudes of men obey, because they have learned that this is the best policy, and that in the end they are sure to get the worst of it in a conflict with law. But to obey is not necessarily to be obedient—one is an outward act, the other an inward grace that might

**Insubordina-
tion**

have been added to the beatitudes, so much does it add to the blessedness of life.

The
dependent
child

The child comes to the school *dependent*. Difficulties appall and discourage him; he has never been taught the wholesome lesson of self-dependence whether it is applied to the solving of a problem or untying a knot in a shoestring. He never knows the exhilaration of attacking and conquering difficulties, but must be urged and encouraged and have perpetual help.

No self-
control

He has no habits of *self-control*. I believe we are inclined to overestimate what we call the natural restlessness of the child. Young animals are full of activity, but they alternate with long periods of complete rest. A child who is never still during a waking moment is not in a healthy condition. When I say "quiet," I do not mean stillness and silence and rigidity; I mean the quiet of the forest when the wind is blowing, and the leaves are moving, and the little wild animals are running on their errands, the quiet that comes to your heart as a father's benediction upon you; I mean the quiet of the sunny meadow where the wild flowers bloom, I mean a very different thing from rigidity, and silence and stillness.

The fact is, we set ourselves about making our children restless almost as soon as they are born by tossing and shaking, and perpetually trying to attract their attention and amuse them until we bring them to a condition where they actually have to be cheated into keeping still long enough to go to sleep. Quiet is as normal as restlessness, but it must be the quiet of *self-control*, not an enforced suppression of activity. The one is restful and refreshing, the other wearying and injurious, and the child should be

trained at home by natural processes to this valuable possession of his own powers.

The child in school is not interested in his work because his powers of observation, and his ability to reason have not been developed yet in the wonderful phenomena of nature passing before his eyes, the nicest discrimination, the keenest observation, might have been awakened as a result of delightful recreation. The glossy skin of an apple is a fascinating treatise on the economy of nature, and the logical sequence of cause and effect is written in a thousand illustrated editions in the world about us, in words of one syllable, suited to infant minds.

Observation
and reason
not developed

The child has not been accustomed to act from worthy motives. To do things regularly and persistently because it is a part of the order of life, in spite of the fact that it is "no fun," have not been part of his training. To do what he does not like to do, to yield his judgment to others, to find satisfaction in doing even an unpleasant thing heartily—these are things we all agree he must learn to succeed in life—why not teach them by the pleasant ways of home-life rather than leave him to the harder discipline that can only shape by heaving and cleaving, not by gentle moulding.

Worthy
motives
lacking

I have no space to consider the discipline of work, the training of noble ideals of truth, honor, of unselfishness, and active self-sacrifice, for whose lack in the years preceding school-life no after education can ever compensate.

I can only summarize under the one head of the child's physical well-being, those matters of food, sleep and clothing whose neglect tells so heavily upon the capacity for school work. It is not alone the child of poverty who is insufficiently fed—many a

Lack of
physical well
being

home of luxury ministers to morbid and unhealthy appetites, food that is worse than useless as real nourishment. Many a fretful and rebellious child is simply uncomfortable from clothing that drags or chafes or restrains, many an active brain is simply dull from lack of sleep, or torpid with the reaction from unwholesome excitement. And as the most serious of all matters that today claim the attention of the home, I wish to urge the necessity of protecting the children from this most dangerous tendency of the age—to thrust them unduly into publicity. A child loves the spectacular, and all the more if it be itself a part of the spectacle, but the excitement of public display is mischievous and distracting. A craving for publicity—craving for notice, a thoroughly unhealthful self-consciousness is awakened in the child, and that simplicity and serenity which is the beauty of childhood is destroyed. I may be a hopeless conservative, but I believe much of the pertness, conceit and lack of reverence or respect on the part of children today may fairly be attributed to this perpetual thrusting them forward and bringing them into notice for the amusement of their elders, and to minister to the vanity of parents. In the home we allow them to ape the dissipations of society, to become exhausted by late hours and all the follies of an artificial life. If the home lends itself to this fevered existence, it cannot well bar its children from it, but the hope of a stronger and more normal generation to come lies in the possibility that a wiser generation of fathers and mothers may bar the gates of Eden *within*, before the flaming sword bars them *without*.

PRESENT HINDRANCES IN PROMOTING CO- OPERATION BETWEEN PARENTS AND TEACHERS

MRS. ALICE H. PUTNAM



BECAUSE, for many years, it has been my privilege to fill the role of mother as well as teacher, many questions have forced themselves on me which I should like to see more fully discussed.

In one respect, at least, the functions of mother and teacher should be identical. I think each is where she is, to conserve the best experiences through which the child is passing, whether these come to him through study, work or play. For the sake of habit there must be a survival of the fittest states of body, mind and spirit. Does the teacher take enough into account the way the child is being *affected* by what he does in school? Is it much concern to her in what sort of attitude the child stands in regard to his work, *provided he learns* his lessons? And on the part of the mother—is she honestly upholding that which is right and reasonable for the teacher to expect? Again, has she failed to discriminate between that which is a whim or caprice in her John, and that which is vital to him? She, knowing his hereditary tendencies should help in building up those which need strengthening, as well as in minimizing those which seem likely to lead astray. A conscientious teacher is often a more impartial judge of these

Conserving
the child's
experiences

matters than the parent—for, as Froebel says, “to what is near, we oft are blind.”

Branding the
child

Another thing I am impelled to lay before you is the practice (which is very common) of “branding” a child when he enters a school. Oftentimes it is said in the child’s presence, “He is lazy,” or “He is mischievous.” “He hates to study” is even worse. The teacher takes the parent at her word—assumes that “Mary” is what she is *said* to be, and by her suggestiveness, Mary soon lives up to her reputation—as the teacher *thinks* she does, and the seeds of many a misunderstanding between the child and teacher are sown.

The teacher and parent must take their charge “for better, for worse,” and when children or young women come to me, *I* prefer to find out for myself their moral or mental defects—the physical ones I ought to be told. I want them to have a new chance on each step onward, to make a new beginning. “Old Scores” would better be overlooked as much as possible.

Old methods
and new in
the parent’s
view

Thirdly, from the parent’s standpoint, I think more pains should be taken to enlighten us as to the practicalness of new methods. They may be all right, but it goes hard with a father who could read his a-b-c’s fluently at four years, and could recite the multiplication backward at six, to find that his John, at even seven, hardly knows the alphabet, and it isn’t wholly satisfactory to his judgment to simply be told that Mr. Spear’s number method has superseded the old work, which *he* used so effectively. Why shouldn’t the child learn names of kings or presidents, and dates of battles in his history? Although the father acknowledges privately to the mother that all the impression a map ever made on him was that Indiana

was green, and Illinois pink, and Italy shaped like a boot—he is honestly fearful lest something be omitted that his child should know, when he can't repeat the names of countries, or “bound” the States. I don't like the attitude of some of the “new educators” toward these people—and, as I said before, there should be a series of practical talks and discussions with the parents in regard to these particulars—not so much on reforms in general—as these points which we teach his child. He reads in one magazine that Col. Parker says this; in another Dr. Dewey says that; again in a third, Dr. Hall or Dr. Munsterberg says exactly the opposite. How is the man to know that the true doctrine of education goes into particulars, which have for their base, the real needs of the child? In the parents' meetings I have attended, there is too much lecturing—too little discussion.

Fourthly. If the last suggestion were met, I should not have to say to parents what I am about to say. The school session, when the teacher is supposed to be busy with her children, is *not* the time for you to ask for explanations. It is perfectly exasperating to see how thoughtless people can be in this matter—even august superintendents sometimes forget themselves. A company of visitors will enter a class room—stay perhaps five minutes (often chatting over what is going on, or what went on in the last place)—and then leave for another room. They almost always bring with them an air of unrest, and not infrequently one of prejudice. Let me give one illustration of the way a Woman's Club woman saw my work.

She had taken a course of lectures on Froebel's games and was deeply impressed by their spirit. When the children went to the play circle, she asked

School time
not parents'
time

Unintelligent
criticism

if they played "The Knights" (one of Froebel's games). I said no—the children had had no experience as yet which called for it—so I hadn't given it to them. She reported back to her club that I "didn't believe in using the game." Now, this is no exaggeration. I have seen dozens of women who had a desire to know what was being done in schools, in order to better them, do just such superficial visiting. It is not enough to send "any old" committee, pardon me! on this business. The people who do it effectively must be trained to it, and not until they are so trained will teachers feel that they come for anything less than an inquisitorial visit—to spy out the weak places. Do not misunderstand me—I know there *are many* weak places, and that an educational upheaval is absolutely necessary, and I am glad the storm is bursting—for it will clear the air. Chaos existed before Paradise—but do not forget that mists went up and they watered the earth. Evolution is a slow process, but it is a moving one. Instructive methods in the mothers' and teachers' work must give place to those based on true insight—for as one has said, "as the scale of life rises from brute to the higher forms, everywhere instinct is replaced by that which is based on reason."

THE TRUE FREEDOM OF CHILDHOOD

A. A. BERLE, A. M., D. D.

Author of "The School in the Home"



HERE is much written these days about the freedom of childhood, and especially concerning the idea of applying the freedom doctrine to education. All this sounds very attractive, and there is something so alluring about the idea itself that it may well have a good deal to recommend it. It is unquestionably true that freedom, properly understood and applied, secures so much more than force or compulsion that it is worth while to examine the idea with respect to the relation of parents to it.

The old doctrine of getting obedience by flogging or its variants ran its natural course and came to its natural and desirable end. It was found that even in the navy flogging the sailors for dereliction of duty did not make better sailors, and if it failed there it was only to be expected that it would fail when applied to children. There was an added repulsion in the minds of all rational people in the thought of a big man or a big woman whipping a small boy or girl, quite independent of the justice of the case, for, of course, the teacher was judge and jury and sheriff all in one.

The extreme of physical punishment was very severe, and even the mildest forms of it had little to recommend them. I cannot imagine anybody wishing to return to it in any form whatever. In most

states there is now, very properly, legal restraint against it. But, of course, that does not solve the problem of discipline.

From the abolition of physical punishment to the theory that you must give what is called freedom to children is a long running jump. It turns, of course, on what you mean by freedom. It also turns upon what you expect to secure from your children. It naturally presupposes a different relation, and hence a different quality of teacher, at least. These are the questions which have to be settled before we can talk very much or very intelligently on the subject of freedom. It would be very pleasant if every child chose to do the right, but they unhappily do not! Let us ask ourselves, in getting some light on this question, what freedom means for an adult citizen. It certainly does not mean that he can do whatever he pleases! That needs no argument. But he cannot do anything he pleases, even if what he pleases to do is perfectly legitimate in itself. The citizen as he goes about his tasks, and tries to make a program of life, is confronted almost from the first moment by a very elaborate and often complicated mass of restrictions upon his conduct.

He wishes to build a house. He finds a very carefully worked-out set of building laws to which he has to conform. If he is in the country, far removed from everybody else, these laws are very limited, and he can put up almost any kind of a house he pleases. That is because he is in a ten-acre lot practically alone! But let him come into a town, even a rather small one, and he finds that he must meet restrictions which have been placed upon him on every side. His house may be controlled as to site, materials, form, windows, doors, cellars, roof, and a dozen other things.

I merely happen to recall at this moment ordinances affecting these.

But this is not all; he must conform to rules about water supply, gas or electricity, wires, sewers, and many other things. Of course, as a rule, he wants to conform in this way and so he does not complain. But suppose he did? He simply would not be permitted to build. So it comes about that before he has a place to lay his head under his own roof, he is faced by the restricting hand of the community.

Let us suppose that he wishes to make arrangements for protecting himself. He thinks he wants to keep a gun or a pistol or some other firearm in the house for that purpose. When he goes to buy it he is again told that he must have a permit for these things, because without a license they cannot be sold to him. So that even for the elemental privilege of self-protection he has to meet restrictive community rules! You might think that on this primitive right he was absolutely free, but you find, and he finds, that he is not free but must face a community opinion and a community regulation.

Having conformed to the building laws, he has a house. We hear it said that a man's home is his castle. Very well, a man can do as he pleases in his own castle, can he not? Certainly not if he wants to bring dangerous things into it. Let him bring a keg of gunpowder into it and he will be fined. Let him create noise and he will be stopped if the noise is too great. Let him create bad smells and he will be fined. Let him even decide to play the piano at two o'clock in the morning and he will be called a nuisance and ordered to stop. So our baron in his own "castle" is far from free!

Well, then, he at least can wear what he pleases

and in any manner he pleases. Not exactly! If he should choose to dress sufficiently at variance with the prevailing sense of decency, he would be ordered to change his style of dress or be locked up. And so it goes on down the line. His life, from the moment of his birth to the moment of his death, and after that even, is subject to the many restrictions which society has found it necessary to impose. You cannot bury your dead without a permit, and then only in a place and under conditions which the law allows. Freedom does not look quite so free when these things are considered.

But you tell me these are things that everybody has to meet. Precisely! But there was a time when they did not exist, and there is not much doubt that when they were, some of them, first introduced the people who were obliged to change their habits thought themselves very much abused. Human nature does not take kindly to restraints imposed by law or otherwise. After their value to society has become proved, it is well and good. But move to another community and you will soon find how hard it is to do things differently from the manner to which you have been accustomed. You find yourself rebelling over and over again. But you also find that you will be wiser to submit than to rebel. The restriction may still strike you as foolish or absurd. But it grips you and holds you and you must conform.

Now that is the kind of life for which we are preparing children. It looks so very free because accustomed to the restraints we are not always conscious of them. Or their justification is so plain that we accept them! But just in proportion as society becomes highly organized, the more certain it is that restraints will multiply. It cannot be otherwise for

the reason that the protection of society, as a whole, requires that everybody should yield something. Nobody questions your uprightness, your good-will, or your character. But the evidence of them all is that you obey the law, and the law is full of admonitions not to do this or that.

Every little while some striking change occurs which requires revision of these rules of social life. Perhaps automobiles come in. At first they are new and rare, and every driver goes his own gait and does as seems good to him. But, by-and-by, they grow so numerous that rules of the road have to be made, because lives are lost and reckless drivers imperil life and limb. Up come the restrictions and they are increasing every day. There is no help for it. It is society's only way for separating the sheep from the goats. You must obey or be punished.

Every mature person can recollect things which were unnoticed in his childhood, but which have become matters of the severest regulation. Take the matter of health, from garbage-cans to contagious diseases. The rules of the health-boards are many, and some of them are severe, but who will say that most of them are not wise and useful for the protection of the health of the community? The same thing is true even of occupations. You want to employ fifty men. All right, says the community, but you must employ them under given conditions, they must have so much light, and so much air. If you employ women you have other restrictions, and if children still others. Just gaze on the hundreds of regulative laws relating to hours, conditions and the like on the statute books of every state! That is the kind of a life for which we are preparing our children. It is certainly not a specially "free" life as one might say.

This restrictive process goes on as society becomes more complex, and as its numbers increase. The children of today face restrictions which will seem like license to those of a few generations hence. It is bound to be so, because the necessities of society make it needful for every single member of the community to yield something for the protection of all. The more there are to protect the greater the restrictions will be. It is not a matter of choice for the community. It can not do otherwise if it would preserve itself.

Now, as stated, this is the kind of a life for which we are preparing our children, and off-hand what should you say they needed training in most, to be happy and useful under such conditions, "freedom" or self-control? Should the emphasis be on letting them do "as they please" or making it clear to them that nobody can ever do as he pleases and that obedience is the first law not only of heaven but also of earth? Which child is likely to be happier, as a man or woman, the one which has been taught to seek its own will first and be what is called "independent," or the one which has been taught to look about him at the rights of others and decide what he may do in conformity with what seems to be the general good? Most people who have any practical sense will say at once the latter.

Have no fear, I shall get to the question of personal initiative and the right of private judgment and the rest soon enough. Just now I am dealing with the inevitable life for the vast millions of our children. They will have to be livable people in some community, and to be such they will have to be law-abiding and be able to accept cheerfully and happily all kinds of restraints, even when these do not always

appeal to their sense of wisdom or justice! If the community votes that there shall be no dogs or cats or canary birds, that settles it if you want to live in that community. You may not like it, but you must obey it. Of course you can always move. But if you start on that line you will keep moving to the end of your days!

The simple practical fact about life in any community is that a very large share of your happiness and comfort in life turns on your attitude toward these things. You can make and keep yourself unhappy, and many people do make and keep themselves unhappy all their days because they never master the community idea of conduct. They are like the untutored child that teasingly asks, "But, mother, *why* can't I do so?" and all you can answer is that it is not suitable or wise, and rely on your child's affection to accept your suggestion because it is too young to grasp the community idea. The child's idea of life till it strikes other children, or guidance and restraint, is exactly that of all of us—unrestrained individualism. He thinks he is the whole community.

But we who are experienced in these things know not only that he is not the whole community, but that he is a very small fraction of it. We know that if he arrays the community sentiment against him, even if he is right, unless the matter is one involving conscience and of great weight and importance, in which he is able to stand against the whole community, that he is doing that which is going to make him very unhappy and discontented, and very likely, through these conditions, may ruin his career. Is not that true? Who will venture to question this as a working description of life in the ordinary community?

Well, then, it is for this kind of a life that we

are preparing the child, and whatever we may think abstractly about the "freedom of childhood," and whatever views we may hold about free opinions in the abstract, it is clear that the road to practical happiness leads to "a decent respect for the opinions of mankind," mankind in this case being the community where you happen to live. You cannot fly in the face of what most people think, even if they are wrong, because though wrong in your opinion they are moved by a set of reasons or motives which for the moment make it practical foolishness to match yourself single-handed against them. I do not say occasions may not arise. They have and they will again. But in the ordinary course of existence, happiness and wisdom unite in advising conformity.

But you ask me whether this does not mean that I am advising you to do what everybody does, and I reply that it does not. The one thing the community cannot legislate for you in, is the control of your mind and that is the only thing about you in any case that is of importance. What you do may be subject to public control, because conduct is a public matter. But thought is a private concern, and you may still think what you please, no matter what the law says. There is no power on earth that can control thought. But I think it is well, even in thought, to take into consideration what other people think merely as a part of the problem to be considered.

But even freedom of thought, so called, is a matter which is arrived at not by simply imagining your ideas the only ones worth having even for yourself. It is always better to get at a truth or a position by comparison of ideas. You may not change your own, but you may find that there are others quite as good as your own. That is real freedom of thought, and I



TWO MOTHERS

After the Painting by Elizabeth Gardner.

think the only freedom of thought which can fairly consider and weigh another position than one's own! The man who tells me that he is free, but who will not listen to an opponent or a different statement, is to me the worst bound man in the world. Others are bound in action, but he is bound in thought. That is real slavery!

But I am urging what I have said in the previous pages, not for the sake of the conformity, but for the very thing that the advocates of freedom talk most about. No man will ever govern anybody else who has not successfully governed himself. The man who has learned to subordinate himself to the just restraints which society places upon him, and who can submit to foolish restrictions simply because they are lawful, and have the sanction of properly constituted authority, has learned the greatest lesson of life. And he is the man who will have the weight of influence which will generally overrule foolish action by the community, or secure the repeal of unjust and foolish enactments.

You want your child to be happy. Teach him to obey! You want him to be influential. Teach him to obey! You want him to become useful or learned. Teach him to obey! But that does not help us in the matter because the whole question of obedience is still to be solved. That is another question, but what I want now to impress upon you is that the notion that the idea and ideals of freedom are mastered, not by the lack of discipline or the inexperience of the power and force of law, but by just these things. Happiness, influence and success are all bound up in the mastery of this principle.

I have been, for many years, the personal advisor of a great many people on many kinds of questions

relating to life and its various problems. I think I may say without hesitation that the vast majority of these questions have arisen because the people who were involved in them had a mistaken notion of what freedom really meant. They thought that whenever their own sweet wills were thwarted that somehow they were injured, and came to regard the persons who stood, even officially, in the way of their desires must be their enemies. More often than I can tell here I had simply to point out that these persons, so far from being enemies, were really their best friends.

If there is a greater need in this land today than the training of obedience to authority, I do not know what it is, for my experience and observation lead me to the belief that when anything new is ordered, even for the best of reasons, the average American does not set out to see how he can most readily obey the law, but how he can successfully evade it! This is true even when the obedience does not involve any special hardship. We have trained ourselves in the belief that there is something grand and noble in beating the authorities! There is nothing noble in avoiding one's duty, and that is what this amounts to in the long run.

Children catch the atmosphere of their homes and communities in these matters very quickly. They very soon feel whether the people around them are in sympathy with the efforts which make for order, peace and steadiness in the community. In fact, they get their notion of the value of the community idea in exactly this manner.

They ought to have the idea of respect and conformity to duly created authority clearly stamped upon their minds, and enforced on every occasion,

not only by word, but even more, by example. Many of the permanent habits of life are made in this way, and that these habits may be friendly to good character, and tend to sobriety and worthy living, it is important that side by side with the teaching there should go the concrete illustration of the type of obedience required.

There are educators who believe that this tends to destroy personal initiative, and that by following such advice as I have just given you make children slavish and unable to act with decision and promptness when their own affairs need such action. Now, of course, this is a serious matter. All we can do is to observe from our own experience what the tendency of any given course of action is likely to be. I have for myself no hesitation in saying that obedience never destroyed initiative, especially when it was inculcated side by side with free habits of thought and a liberal discussion of all questions. The least mobile people I know are people who are everlastingly talking about their freedom! They never seem to get away from it, and they never seem to be convinced of it! The persons I know who give me the impression of acting with most decision, and with most freedom, are the people who also give me the impression of being most careful and self-controlling in every relation of life. The suggestion, for example, that a child should choose what it wishes to study, or when and how it will do its work, if indeed, under this theory, it is to have any work, seems to me unutterably foolish!

The mastery of the idea of law is really the mastery of the idea of freedom, because when humanity had no law it was not governed by freedom but by caprice and tyranny. It was only when there began to be law that men found that they could arrange to

do anything with certainty. Before that it always depended upon the caprice of some tyrant, or the whim of some autocrat. That was anything but freedom, though there was no organized law.

The true freedom of childhood, like the true freedom of everyone else, rests upon law. It rests upon the two bases, one of which is the right of the individual to be himself, and the other the right of the community that he shall not prevent anyone else from being himself! Every individual right, except the right to think, is more or less qualified by the community right. The community makes us possible, and we are born into the world in any case not as individuals but as members of a social group of at least three. Nobody just happens. He is here because two persons have united to bring him, and in making that home and bringing him into it they have made a community law into which everybody is born. Hence the kind of freedom of which I have been talking, and of which a great many people talk as though it were a possible thing, is not only impossible but is non-existent. There is no such thing!

Experience shows that when the pressure is strong enough, and when the great moral and spiritual issues arise, there will not be wanting all the occasion anyone can desire for the expression of his or her personality, through the forms which are both lawful and at the same time regardful of the individual claim. Society still rests, in spite of all laws, upon the practice, influence and power of individuals, who are the embodiment of the social ideals, as experience and study have developed them. We need not be afraid that we shall be anything but ourselves. But if we are wise we shall want to be something more: Ourselves plus that reasonable addition which comes of co-operation,

fellowship and helpful association with our fellow men. To attain these we shall indeed want freedom for ourselves and for our children; but it will be the mature freedom developed out of law, not the raw license which is the evidence of an unchastened and undeveloped nature!

THE BIBLE AS A TEXT-BOOK

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UASTING literature," says Professor Barrett Wendell in his "Literary History of America," "has its birth when a creative impulse, which we may call imaginative, moves men to break the shackles of tradition, making things which have not been before; sooner or later this impulse is checked by a growing sense of inexorable limits of fact and of language; and then creative imagination sinks into some new tradition, to be broken only when in time to come the vital force of imagination shall revive." He then goes on to say that in English literature, as it came to maturity, this law has always been at work. "The first impulse gave us the work of Chaucer; the second gave us the Elizabethan lyrics and dramas, Spenser and Shakespeare and the final form of the English Bible. This last is probably the greatest masterpiece of translation in the world; it has exercised on the thought and language of English-speaking people an influence which cannot be overestimated."

If there were no other reason in the world for giving careful and painstaking study to the English Bible by all English-speaking people, the facts given above would be sufficient. But there are other and even more vital reasons. These are not primarily religious, and are not considered here from that

standpoint. The main point is that the King James Bible came out of the same creative impulse which gave us Shakespeare, and this is the good and sufficient ground for making it the text-book of every home in this country.

The greatest tool for successful school work is a careful and skillful use of the English tongue. The greatest period of glory for the English tongue was the period just alluded to. It follows, therefore, that if we are to give children a good entrance into a fine, permanent, and beautiful use of English, the Bible is the ready-made tool, because it is the cheapest, the most accessible, and the most widely known classic of English speech.

It is one of the misfortunes of our age that the Bible has been so exclusively considered as the text-book of a given attitude on the subject of religion. In fact, most people read the Bible, not so much as the group of books, which it actually is, but as an armory for the fortification of certain more or less inherited beliefs. When, as often happens, these beliefs have become altered or abandoned, it is supposed that the Bible, too, has to be abandoned. Yet nothing is more stupid or at variance with good sense, both as to the Bible and religion.

It is true, of course, that the Bible approached sympathetically, will yield much more than simply examined as literature; but this distinction does not apply to the study of the Bible by young children, for its poetry, for its history, for its relation to a great nation and its development, and not at all, to its beautiful rhythmic linguistic attraction. These may be to the child that is indoctrinated in them, saturated by them, the choicest possessions of life, because as the Bible has colored the thought, and

affected the life of the whole world, especially that which speaks English, so the use of the biblical English has adorned the use of English by everyone who has had anything like a reasonable contact with it.

If you will take any of the plays of Shakespeare, and read it through carefully out loud, and then read with it, let us say for choice, the Book of Job, you will feel at once that you are breathing the same intellectual atmosphere and using the same media of expression and communication. You will feel at once that the men who wrote these works, so far as their English is concerned, were contemporaries. You will feel that in the poetic sense, in the linguistic movement, and in the spiritual ideals, you are dealing with like-minded men.

The Bible thus automatically takes us into the Elizabethan English by the simplest and easiest road, and the more so because it is constantly dealing with subjects of present moment and of the most immediate and intimate applications. Without discussing the question of the expulsion of the King James Bible from the schools, one thing may be set down as beyond reasonable doubt, and that is, that from such exclusion dates the decline of the purity of spoken English in America.

Nor is this true of Shakespeare alone, but of the whole of English literature as such. You cannot know such masters of that literature as Milton, Wordsworth, Browning, Tennyson, Hawthorne, George Eliot, Scott, Emerson, Whittier, to name only a few names at random, without knowing your English Bible, and the shortest road to their understanding is through a familiar reading knowledge of the Bible. We are not urging this for any religious reason whatever. It is the mastery of the English tongue

we have in mind. And the sound foundation of such a mastery is to be found in a childhood knowledge of the tongue which made the Bible and Shakespeare and the rest possible.

There is a reason for this which ordinary readers are not likely to know. When the King James version was made, the translators had before them the task of making a version which should accord with the spirit and linguistic ambitions of the time, and yet be one which the people could and would use. They therefore sought aids of every sort from every language, and they were great linguists themselves, and so they sought to incorporate into the Bible the greatest possible fund of linguistic knowledge, always with the view of making it usable by the people. This is the reason why they succeeded so well, and why no later translation has ever successfully superseded it.

This is also the reason why, for teaching purposes, it is the best text-book which can be found for English-speaking countries, as indeed for learning the English language at all. The material is so woven into the texture of our thought, and appears in so many forms, that, to get at the heart of biblical English, is to grasp by the wholesale, so to speak, the rudiments of language power. You will see this if you will study the great masterpieces of our orators from the earliest period of American public life. The great speakers not only quoted the Bible, but what is more important, they assimilated its words and habits of expression, and thus made for themselves the sublime and powerful passages which have thrilled the American heart and mind.

If but a single book were accessible to a home, for the instruction of young children, this volume alone

would guarantee the possibility of beautiful and attractive English speech.

DeQuincey made one of the greatest generalizations which is known concerning literature by classifying all literature as the literature of knowledge and the literature of power. The literature of power is that form of it which supplies motives, especially moral motives, for life and service in the world. Without it, the literature of knowledge would not be worth very much, because much knowledge is a weariness to the flesh. It is therefore a supreme necessity in all learning, as well as all teaching, that there shall be a steady supply of motives to give incentive and purpose to effort. This the Bible does supremely among all the books of the world.

This is not merely because it deals with the subject of religion; it does that, but it does something more. It deals with human nature under such a variety of motives and conditions that hardly a human being can read it even casually without being impressed with the imperative and final quality of the questions which it raises in the mind. If a man or a child once raises these questions, there is no rest till they are answered and answered properly, and this is itself an intellectual achievement of the first order.

One of the hardest questions to answer in the presence of mental demands is why they are necessary. To most children, the correlation of most forms of effective knowledge seems remote from life as they know it, because it is so limited and has so narrow an outlook. But even very young children can appreciate and do appreciate what it means to be good, to be noble, to be generous, and to be just, and these are the issues which are raised in concrete and exact forms throughout the Bible and in the case of the

parables and narratives of the New Testament in the most exquisite literary forms. Hence a motivation is supplied which leads to power irresistibly in many directions beside that which is immediately in view.

There are comparatively few examples of the literature of power which are of such universal application, and of such general and simple approach, as the Bible, hence its great value.

This becomes even more true when we deal with the subject of the feelings. Few mature people even realize that our feelings need training quite as much as our minds. Unrestrained feeling is simply savagery at its worst, and a perpetual source of trouble and tribulation at its best. But feeling is subject to guidance as well as other things, and the emotions are far too costly to be wasted, as they now are wasted, in the lives of young and old alike.

You will observe multitudes of persons who let themselves "go," as they say, over trivial matters and even matters which are less than trivial. What such persons do when a great occasion arises which calls for deep feeling is evident enough; the occasion passes by without comprehension and understanding. It is just like the people who use violent language on little or no provocation; they have nothing left when a really large matter comes over the horizon.

The whole problem of human happiness is bound up in this matter, because much of human life is governed not by reasoned processes, but by feelings about things. The training of these is therefore of the most serious importance. I know no book which meets this need as the Bible does, because familiarity with its pages causes one to gain the proper perspective between the true and the imitation emotions.

Here we learn what a sublime emotion is, and here we discover what the great ideals of love, sacrifice, devotion, patience, and the like, really call for in the human heart. Here, again, turn from a page in the Bible to a page in Shakespeare, and you will see at once that you breathe the same atmosphere. It was the Bible which made it possible in Shakespeare, and its concrete applications there were made possible by the previous illustrations in the Bible. This is not the result of accident. It is a case of cause and effect.

When people say they "feel" anything, they are really expressing the total result of the emotions which have been aroused in them by the contemplation of specific causes that call for the exercise of emotion. If those causes have been legitimate and sound in spirit, and truly appraised morally, then the feelings operate soundly and the result is uplift and spiritual health. If they have been aroused by the contemplation of spurious examples, the result is a disaster to fine feeling and lofty emotions. Readers of this article who know anything about music, will understand this at once. Who has not seen some ignorant boor, who had no fine feelings, chatter or otherwise manifest indifference or insensibility when somebody was playing a delicate composition on the piano or the violin? These are the people who show the early mutilation of the emotional nature!

Then, again, the Bible furnishes the motivation to that thing which in these modern days we call "drive." Plato once said that every man would be as lazy as he dared to be, which is probably not far from the truth. Laziness is one of the besetting sins of the human race. I know nothing that drives that virus out of the blood sooner than a healthy infusion

of the kind of power-dynamics of which the Bible is full. You fix your gaze upon some of its heroic figures, its poets, its prophets, its warriors, its sages, and you are at once impressed with their sense of power. That moves men as nothing in this world has moved men. We are not guessing here. We have the testimony of multitudes of them that here they got the initial impulse to make life worth while, and to subordinate their energies to a great purpose, which became great because it was greatly and nobly conceived. Under this influence the commonplace is lifted to sublime heights, and the ordinary duties become vitally significant. The educational value of all this must be apparent to everybody who thinks about it. I have seen, over and over again, a listless student vitalized into an earnest and zealous one by this means. It was not the religious motive as such. It was the moral power, resident in the narrative of moral and spiritual situations, which called for high powered service. A man who has once held the throttle of a locomotive will never find fun wheeling a go-cart! He may have nothing against go-carts. But he has handled a big thing! Trivial ones are seen to be such.

Similarly a man who has sung with David in the Psalms can never again descend to the lowest depths of song; or a man who has read, or a child who has had read to him, the sublime orations and social and political appeals of the Hebrew patriots and prophets in the Old Testament, will not respond easily to the cheap rant of the curbstone politician; he has heard a note which instinctively rejects the cheap imitations of earnestness and zeal in the moral or public cause.

One very sound reason for the decay of political ideals in many quarters is just this loss of the critical

ability in the emotions among the people. In the days when people generally read the Bible, and knew it, and their statesmen also knew it, there was a criterion in their souls ready to tell them the true man from the false. Professor William James used to say that the best result of a college education was that it enabled you to know a good man when you saw one! But this is not a matter of mere reasoning; the reason often fails. But cultivated and wisely trained feeling rarely errs, because it combines fitness and taste with moral sense, and this makes an almost unerring combination. The Bible is the unique and almost only available text-book for these things in their proper and human solution.

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